The Christian Socialist

The Golden Rule Against the Rule of Gold

# The Charge of Blasphemy

### By Irwin Tucker

## A CHALLENGE TO THE LIVE ISSUE

In its number of March 28, The Live Issue, an anti-Socialist weekly published in New York, makes a special attack upon The Christian Socialist, declaring "Any association of Marxian Socialism with Christianity is blasphemy."

The Christian Socialist hereby challenges The Live Issue to a debate on this point, to be conducted in their respective columns for two consecutive months. As The Live Issue is a weekly, while this papgr is a semi-monthly, this gives The Live Issue two chances to one, or eight attacks to four defenses. We gladly concede the advantage.

The subject of debate to be either the one stated above, namely:

"Resolved: That any association of Marxian Socialism with Christianity is a blasphemy."

We to take the negative, they the affirmative; or else

"Resolved; That in opposing Socialism The Live Issue has mistakenly set itself against the methods and purposes of God."

We to take the affirmative and they the negative.

The authorities quoted to be the Holy Bible, Douay and American Revised Versions, with reference permitted to Greek and Hebrew originals; the writings of Karl Marx, Friedrich Engels, Liebknecht and Bebel; the writings of the Church Fathers, and the papal decrees and encyclicals, down to and including those of Pius X.

We stipulate, however, that in making quotations, the chapter, page, paragraph AND EDITION be given. We stipulate this because we have frequently found that it is impossible to locate the quotations given by Roman controversialists.

In order to show our hand, we give the first installment of our debate. We request a prompt reply from the editors of The Live Issue.

We are not attacking the Church. We are not attacking The Live Issue. We love the Live Issue; we yearn over it, we grieve for it, and we seek to redeem it from fighting a false battle to fighting a true one; and, if we could make that publication see the true issue of this conflict—God against Mammon—and join strongly in that war on the side of God, our joy would be beyond measure.

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It is with a glow of modest pride that we note that The Live Issue has for the past two issues made us its chief target. In the issue of March 21 it describes us as a "sheet which mixes fire and water." In that of March 28 it views us as "a publication edited by a certain type of ministers who are flirting with Socialism," and winds up with the statement:

"Any association of Marxian Socialism with Christianity is a blasphemy. Why don't men who have broken with Christianity declare themselves infidels, instead of labeling as Christianity beliefs which are the direct antithesis of Christianity?"

It seems that we fall between two chairs. We are on the one hand merely "flirting with Socialism" and on the other have "broken with Christianity." It is a confusing charge. One moment we cannot be white, because we are red. Another moment we must have forsworn red, because we are white.

We desire to reason with the eminent members of the order of Jesuits who edit this paper, concerning the assertion that any association of Marxian Socialism with Christianity is a blasphemy.

As a preliminary to the argument, we ask that they admit only two things; first, that the Douay Version of the New Testament is comparatively accurate. Second, that the Son of Man, in making the statements which He is there recorded as having made, knew what he was saying, and meant what he said. Since the Douay translation was made by Jesuit scholars, we venture to assume that they will admit this stipulation without argument.

In beginning, let us remark that the charges of atheism and blasphemy, destroying the faith of the fathers, fomenting immorality, despising the state and undermining the church were the precise, identical, word for word charges on which Jesus was kidnaped and crucified.

This does not prove that every one else who is accused of those things is like unto Jesus; but it does prove that the charge is not convincing until an exceedingly good case is made out by the accuser.

So that we are terrified not a whit.

### No Bombs, Brethren; Just Fun.

Let us remark, further, that we are not attacking the Catholic Church, nor are we making "veiled threats." Our reference of March 1 to the "International Bachelors' Union for the Suppression of Intelligence" was a chuckle, not a challenge. Father [illegible] hits us with a shillelagh; we laugh at him. Threat? Oh dear no; a jest. We take it that The Live Issue will not deny that Jesuits are bachelors, nor that they form an international union, nor that their chief aim is the suppression of the public schools and colleges, and all other forms of education not dominated by themselves. Hence our epigram.

### SUMMARY OF THE ARGUMENT.

We cast our argument in that syllogistic form so dear to the heart of the schoolmen.

#### Proposition I.

I. The servants of God are they who do the will of God, rather than they who only profess belief in Him.

II. To do the will of God means to strive to bring in the Kingdom of God on earth,

Hence the servants of God are they who strive to bring in the Kingdom of God on earth, rather than they who only profess belief in Him.

#### Proposition II.

I. The Kingdom of God on earth means a social order of justice, equality and plenty, in which the laborers, the humble and the oppressed, shall inherit the earth.

II. Karl Marx, though denying God, strove to bring about a social order of justice, liberty and plenty, in which the laborers, the humble and the oppressed, should inherit the earth.

Hence: Karl Marx, though denying God, strove to bring in the Kingdom of God on earth.

#### Proposition III.

Combining (I) and (II):

Karl Marx, though denying God, was a servant of God.

#### Proposition IV.

I. The work of the Holy Spirit is to preach the gospel to the poor, to heal the broken in heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable Year of the Lord—and the Day of Vengeance.

II. The world-wide Socialist movement is doing just these things.

Hence; the world-wide Socialist movement is doing the work of the Holy Spirit.

#### Proposition V.

I. The Unpardonable sin is blasphemy against the Holy Spirit.

II. Blasphemy against the Holy Spirit consists in calling the works of the Holy Spirit, the works of the devil.

Hence; The Unpardonable Sin is calling the works of the Holy Spirit the works of the devil.

#### Proposition VI.

I. The Unpardonable sin, (blasphemy against the Holy Spirit) consists in calling the works of the Holy Spirit the works of the devil.

II. The editors of the Live Issue call the work of the Holy Spirit the work of the devil.

Hence; The editors of the Live Issue have committed blasphemy against the Holy Spirit, which is the Unpardonable Sin.

But so far from attacking the Catholic Church, we love it so much that we desire to heal it of its Black Plague, which is the Jesuit order.

When we remarked that the Church of Rome may be "altered under Socialism," we meant no such abhorrent thing as that it will perish in substantial flames. We referred to the consummation of many an ardent wish, that the College of Cardinals be elected by the various countries in proportion to their communicant strength, so that the closed circle of the Vatican will be broken into with some ray of current thought and feeling. Then the huge pyramid of the international church will rest upon its base, and will not be in its present absurd position of standing on its head. This by way of aside.

### To the Argument!

Very well. Our argument begins with this statement:

#### Proposition I.

1. The servants of God are they who do the will of God, rather than those who only profess belief in Him.

As witness, we summon the Douay Version of the New Testament.

First. In St. Mark, chapter 3, verse 31, it is written:

"And His mother and His brethren came; and standing without, sent unto Him, calling Him. And the multitude sat about Him; and they say unto Him: 'Behold, thy mother and thy brethren without seek for Thee.'

"And answering them, He (Jesus) said: 'Who is my mother and my brethren?'

"And looking round about on them who sat about him He saith: 'Behold my mother and my brethren. FOR WHOSO

**SHALL DO THE WILL OF GOD, HE IS MY BROTHER, AND MY SISTER, AND MOTHER.' "**

**Second.** In Luke, 6:46:

**"And why call ye me Lord, Lord, and do not the things which I say? Every one that cometh to me, and heareth my words, and doeth them, I will show you to whom he is like. He is like to a man building a house, who digged deep, and laid the foundation upon a rock, And when a flood came, the stream beat vehemently upon that house, and could not shake it, for it was founded on a rock.**

**"But he that heareth, and doeth not, is like to a man building his house upon the earth without a foundation; against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great."**

**Third.** In Luke 11:27:

**"And it came to pass, as He spoke these things, a certain woman from the crowd, lifting up her voice, said to Him: Blessed is the womb that bare Thee, and the paps which gave Thee suck. But he said, Yea, rather, blessed are they who hear the word of God, and keep it."**

Even the closest of personal relation to himself is denied by Jesus to be a claim on His favor. Only those who DO THE WILL of God are entitled to His friendship and blessing.

**Fourth.** In Luke 7:22:

**"Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven, he shall enter into the Kingdom of Heaven.**

**"Many will say to me in that day Lord, Lord, have we not prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name?**

**"And then will I profess unto them, 'I never knew you; depart from me, you that work iniquity.' "**

**Again**, in Matthew 21:28:

**"But what think you? A certain man had two sons; and coming to the first, he said: Son, go work today in my vineyard. And he answering said: I will not. But afterwards, being moved with repentance, he went. And coming to the other he said in like manner. And he answering said, "I go, sir." And he went not. Which of the two did the father's will? They say unto him the first.**

**"Jesus saith to them: Amen, I say unto you, that the publicans and the harlots shall go into the kingdom of God before you."**

Bear in mind that Jesus, in issuing this insulting statement, was speaking to the chief priests and ancients of the people. The "publicans and the harlots" were the rabble of the streets, the offscourings of the town, like those let us say, who went into St. Alphonsus Church in New York a short time ago and were clubbed out into a police wagon.

It is abundantly clear that neither personal relationship, as in the case of his mother, his sister, and his brethren; or discipleship, in the case of those who "heard His words," or professional commission, as of those who prophesied (preached) in His name, and cast out demons; or ordination in an undisputed succession, as that of the chief priests of the Jewish Church, makes any one a follower of Jesus. Only the doing the will of God makes one acceptable to Him. Saying "I will go," and then not going; knowing the Bible end for end and letter for letter, as the Scribes did; being united by the closest of personal ties, as was his mother—that very Jewish girl to whom you, brethren of The Live Issue, say many times a day (that is, if you are good Catholics), "Ave Maria, gratia plena, Dominus tecum"—none of these things avails with Jesus the Christ; NOTHING EXCEPT DOING THE WILL OF GOD makes any man a Christian.

On the other hand, no matter what by names one calls himself, whether he refuses to be called by the name of God, refuses to obey him, refuses to acknowledge Christ, if he does the will of God, he goes into the kingdom of heaven and is placed upon the right hand of the Judge.

**II. To do the will of God is to strive to bring in the Kingdom of God on earth.**

This is most clearly stated in the Lord's Prayer, in which every Christian is given a succinct statement of what the will of God is. "Thus therefore shall ye pray * * * * Thy kingdom come: Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our debts as we also forgive our debtors. And lead us not into temptation, but deliver us from evil."

The will of God is to make His kingdom come—not in heaven; it is there now; but on earth. The marks of that kingdom are these: First, we shall have our daily bread. Secondly, we shall all forgive one another our debts. Thirdly, we shall not be led into temptation, but shall be delivered from evil; for the "kingdom and the power, and the glory," shall be God's.

Of what nature, then, is the kingdom of God upon earth?

**Proposition II. The Kingdom of God on earth means a social order of justice, equality and plenty, in which the laborer, the humble, and the oppressed, shall inherit the earth.**

**John the Baptist first raised the cry "The Kingdom of God is at hand." He was professedly a prophet. The cry which he raised was a renewal of the cry of the whole long line of prophets of Israel. From Moses down, they sought to establish a commonwealth where justice should rule; where there should be none enslaved, no hireling robbed of his wages, no man owning another man's home (every man dwelling under his own—not another's—vine and fig tree); where interest should be forbidden, where corrupt judges and legislators should be no more, where there should be no war. John the Baptist raised that cry again. As preparation for it, he told those who asked "what they must do," to share their coats and clothing and food one with another (Luke 3:10 ff). He told the soldiers not to graft off the people, but to take their own pay and be content.**

**Jesus took up the same cry. In his initial sermon at Nazareth he said (Luke 4:18):**

**"The Spirit of the Lord is upon me. Wherefore He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite of heart (broken in heart, other versions have it) to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward."**

This is a quotation from Isaiah 61:1. The last words in the original are: "and the day of vengeance for our God."

It appears, therefore, that the substance of the message of Jesus was that the Kingdom of God means good news to the poor, healing for the broken in heart, deliverance to captives, sight to the blind, liberty for those that are bruised, and the acceptable "year of the Lord" (the Jubilee year of the release of prisoners) "and the day of vengeance for our God."

What then are the marks of those who seek to bring about this kingdom?

In Matthew 25:21:

**"And when the Son of Man shall come in His majesty, and all the angels with Him, then shall He sit upon the throne of His majesty; and all nations shall be gathered together before Him; and He shall separate them one from another, as the shepherd separateth the sheep from the goats. And He shall set the sheep on His right hand, but the goats on His left.**

**"Then shall the King say to them that shall be on the right hand: Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. FOR I WAS HUNGRY AND YOU GAVE ME TO EAT; I WAS THIRSTY, AND YOU GAVE ME TO DRINK; I WAS A STRANGER, AND YOU TOOK ME IN, NAKED AND YOU COVERED ME, SICK AND YOU VISITED ME, I WAS IN PRISON AND YOU CAME UNTO ME.**

**"Then shall the just answer Him, saying Lord, when did we see Thee hungry and fed Thee, thirsty and gave Thee drink? And when did we see Thee a stranger, and took Thee in? Or naked, and covered Thee? Or when did we see Thee sick or in prison, and came unto Thee?**

**"And the King answering shall say to them, Amen I say unto you, AS LONG AS YOU DID IT TO ONE OF THESE MY LEAST BRETHREN, YOU DID IT TO ME.**

**"Then shall they also answer Him, saying Lord, when did we see Thee hungry, cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat. I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in; naked, and you covered me not; sick and in prison, and you did not visit me.**

**"Then shall they also shall answer Him, saying Lord, when did we see Thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?**

**"Then he shall answer them, saying: Amen I say unto you, as long as you did it not to one of these least, neither did you do it to me. And these shall go into everlasting punishment; but the just into life everlasting."**

**Here it is; the will of God, by which we are judged as blessed or condemned, is to feed the hungry, give drink to the thirsty, give rest to a stranger, healing to the sick, comfort to the prisoner.**

**If men do this, whether they call themselves Christians or not, they are disciples of Jesus. Even if they know Him not, they are His.**

**If men do not this, whether they are ten times Pope, or whether they know all mystery and all knowledge, they are not Christians, nor followers of Jesus, nor children of God.**

**It follows, therefore, that the Kingdom of God is a society wherein all these things shall be done.**

**It follows, therefore, that since our present society directly violates each and every one of these principles of the kingdom of God, our present society is a kingdom of the devil, and not of God.**

It follows, therefore, that one who seeks to change the present order of society, which is based upon a worship of Mammon—money—gold—Capital—into an order of society where all the hungry, thirsty, sick, naked and captives shall be cared for, is doing the will of God.

The next division of the argument is this: that Karl Marx sought to bring about just such a social order as this. He sought, as all Socialists seek, to end the existence of hunger, thirst, captivity and misery of every kind upon earth.

He called himself an atheist because he accepted what the churches of his day proclaimed as God, at their own valuation. He saw, quite plainly, that what the Church of Rome, the Church of Germany, and the Church of England of his day stood for was exploitation of the poor by the monopolists of land, of government, and of religion. He accepted their statement that there is but One God—and that they had a monopoly on Him. He accepted their statement that it was the will of God that such things should endure. He accepted their statement that the sole mission of religion was to keep men contented with their present condition in the hope of a reward after they were dead.

And he declared war to the knife, war to the bitter end, against such a hideous travesty of the religion of Jesus. And so do we. And so did Jesus.

He declared war against the painted sham of God; against a leering mask used to frighten the people of God unto submission to a lie; against a network of commercialized falsehoods which were engrafted upon the enduring truth of the Christian faith, so thickly that the truth was choked and hid.

He declared war against a prostitute church, hired by the wages of fornication to betray the Lord and Husband.

If to be such is to be an atheist Marx was one, and so are we;

**AND SO WAS JESUS.**

# The Crime of Homelessness

## By WILLIAM MILLER GAMBLE

**Minister of the Socialist Pulpit, St. Mark's in-the-Bouwerie, New York City.**

**To Judge Wadhams, Presiding in the Court of General Sessions, New York City:**

**When you sentenced Frank Tannenbaum to one year at hard labor, with $500 fine, to be worked out at one day for each dollar unpaid, you committed a crime against civilization, against religion, and against humanity.**

**You degraded the name of justice; you confessed once again the law to be a prostitute thing; you showed yourself a brainless animal, incompetent to realise what the cause or what the cure of human suffering.**

**You declared that for starving men to seek relief where relief has been proclaimed is a crime. You declared that for a hopeless man to take seriously the promises of the church is an offense against the state.**

**You have disgraced civilization.**

**To John G. Schneider, priest of St. Alphonsus Church, New York:**

**You have betrayed the Gospel in whose name you preach.**

**You have denied the homeless Jew whom you acknowledge as True God in True Man, and who charged you to receive and shelter the homeless and the destitute.**

**You have disgraced religion.—I. T.**

The organization of labor is incomplete without the organization of unemployment. Labor organizations are composed of people who have jobs. The job is the basis of operation for the union. The job is also the basis of operation for the Socialist Party, for the unemployed Socialist can't pay his dues. When he is out of work his standing is still assured, his rights as a Socialist are unquestioned, but he cannot strengthen the sinews of war.

Whatever you may think of the I. W. W., the fact remains that I. W. W. tactics have actually given the unemployed at least the hope of working out their economic salvation. It has taught homeless and hungry men that they have the right to work, and the right to life. It has fired numbers of them with the aspiration to demand work—not only for themselves, but for everybody; to demand work on conditions that, if granted, would give work to everybody.

But the I. W. W. is not the issue. The real issue is unemployment. Unemployment is the fatal flaw in capitalistic society, that seals its doom. Organize unemployed effectually, as well as unskilled labor, and the work of uniting the whole working-class has taken one most important step toward completeness.

In New York the church has been brought into the unemployment problem in a very direst way. Armies of the unemployed have been led to the churches, demanding shelter, not on the score of charity, but of justice. The response of some of the churches, at least, has shown a disposition to recognize the demand. St. Mark's-in-the-Bouwerie, St. Paul's Chapel, the Church of the Ascension, St. George's Chapel, the Labor Temple, and the Unitarian Church of the Messiah in various ways gave recognition of the fact that the unemployed had a right to expect the church to respond to their fundamental contention. And in the main it may be said that there was no disposition on the part of the leaders of the unemployed to overstrain the demand, to insist upon what these religious organizations were not prepared to grant.

Where the demand was received in a spirit of fairness, without fear or suspicion, this spirit was recognized both by the men and their leaders. To this I can testify. For when, on March 2, three hundred men came into the parish house of St. Marks, they came in in an orderly way; the leaders discussed freely the program of the movement, but seemed anxious to avoid language that would seem discourteous or insolent; and finally committees were appointed to set things to rights the next morning, and to clean the snow around the church—not in return for the hospitality, but as a work of good-will for the spirit in which it was offered.

"'Men,' said one of the speakers to the crowd the next morning, after the newspaper reports had been circulated, 'is it true that we don't want to work?'

"'No!' came a loud and indignant response.

"'Is it true that we want work on conditions that that will give work to everybody?'

"'Yes!'

"'Is it true that we do not appreciate the brotherly spirit shown us in this church?'

"'No!'

"'Did we come here for charity, or for some small part of justice?'

"'Justice—not charity!'

"'Now, men, they say we don't want to work. What do you say about piling in and clearing the snow around this church—not in return for food and shelter, but just as a mark of appreciation of the way the Church has received us? If the Church is ready to pay us on the terms we demand, well and good. But if not, not a cent, and they have our good will all the same. What do you say?'

No sooner said than done. The walks about the church were busy with men who seemed invigorated with the thought that even in their extremity, even in the midst of a fight against the whole scheme of society; even in their homeless and outcast condition, they could do an act of courtesy; that having asserted their common manhood, they could do something freely and gallantly which necessity did not compel them to do.

There was evident in the movement at the beginning, a principle of self-regulation, the desire to be fair and human so far as consistent with a distinctly militant and revolutionary program; for the demand for conditions of work that would ensure universal employment is utterly subversive of existing conditions.

### Church Not Prepared

The experience of the army proved that while there existed in certain churches the disposition to respond to the demand, yet the church, as a whole, was not prepared, either physically or psychologically, to meet the situation. It was not prepared to engage to shelter and feed indefinitely a body of men who were seeking the emancipation of their class. The leaders of the unemployed movement did not press the situation beyond its straining point. They were not concerned in trying to prove the inaptitude of religion; they were satisfied with the willing spirit they found; and their main concern was to find shelter under conditions that would permit the movement to preserve its self-respect and self-determination. The University Settlement opened its doors to them several times, and other places of shelter were found.

The central meeting place was Rutgers square, where speeches were made every night, principally by I. W. W. agitators, more recently by pronounced anarchists. During the first week, the food and shelter were supplied through the efforts of a group of the St. Mark's Socialist Fellowship, Miss Florence Greer, Miss Tracy Mygatt, Miss Fannie Witherspoon, Miss Ann Coles, Miss Bertha Friedman, and others, who received contributions from churches and from individuals. It was evident, however, that as the movement grew in numbers, the problem of housing and feeding would become more and more difficult; and it was inevitable that sooner or later the anarchists should step in and point out their moral to the situation—the inaptitude of the Church, the helplessness of Socialism and the uselessness of everything except blind fury and destruction. The black flag was raised with its sinister motto "Demolizione!" And a thousand men were herded up Fifth Avenue, with no special object except to defy and menace the well-fed citizens they should meet—a kind of demonstration of desperation.

Thus far has gone the education of the army of the unemployed in New York. What have Christians and Socialists to learn from it? What have the unemployed to learn from it? Has the anarchist the last word? For if he has, then "revolution" is merely a circle and comes back to where it was before. For Anarchism is simply the desperation of aristocratic pity—the pity of Prince Buddha for the world's pain, that finds no solution but a dreamless sleep; the pity of Russian noblemen for the suffering of the poor, that would bid them seek release without the patience of protracted conflict.

If we are to declare the Church bankrupt because she does not feed the five thousand; if we are to declare Socialism bankrupt because it can only promise loaves and fishes, and cannot give them, what is left, then, but a revolution financed by rich radicals, and directed by hidden tribunals of merciless genius?

But anarchism and "super-revolutionism" of all kinds must be understood, not merely criticized or fought off. They are social moods which arise out of social conditions, and become social forces. Given the fact of unemployment on a large scale, the mood of desperation is bound to find social expression. Let unemployment have permanent food and shelter, with freedom to organize itself, and its self-expression will be similar to that of organized labor. Is the Socialist Party able financially to prepare to do this? Is it psychologically prepared to undertake the necessary financing of organized unemployment, without pressure from the I. W. W.? I do not know. But somehow the syndicalists seem to assume that Socialists will do nothing unless their hands are practically forced; and Socialists claim that there is more noise and notoriety about the syndicalists, than actual achievement. Somewhere, surely, there is the possibility of correlation, for the interests of labor, skilled, unskilled, and unemployed, are one.

### Solution In Christianity?

Perhaps the solution, after all, may be found in this poor despised waif that is finding its way gradually into the revolutionary ranks—Christianity. It may be a mere accident, but the fact is, that so long as the unemployed were harbored in the Church, there were no accusations or couter-accusations, but a desire on the part of Christian Socialist and I. W. W., to bear and forebear.

The transformation of society is bound to involve the pressure of compelling force, the urge of necessity. But where room is left for the will to co-operate, and sacrifices are made freely, the relation between the one who makes the surrender, and the one who accepts it, has a value which sheer compulsion could never create. Christianity alone can remove the bitterness of the transfer of power from exploiters to exploited. And, who knows, even before the revolution is effected, Christianity may find no small part in cementing the forces that made revolution possible. Even where there are forces behind an action which make that action inevitable, it can be made gracious and human by the co-operation of the human will.

As Socialism grows stronger, it will need grace to bear heavier burdens, wider responsibilities for those in whom it has awakened hopes. As desperate human situations are relieved, social forces can afford to be less [illegible] and destructive.

# List of Best Socialist Books

IN THE subjoined list will be found a splendid assortment of Socialist books, grouped by price. Every one of these are tried and true. You should have always on hand a supply. Order at once and see that your reading table never lacks in material to hand to the inquirer:

## FIVE-CENT BOOKS.

**Frances E. Willard's Endorsement of Socialism.** An interesting and impressive collection of the great temperance leader's utterances in favor of Socialism. Two copies for 5c, 40 copies for 50c, 100 copies for $1.00.

**A Christian View of Socialism,** by George H. Strobell. Interesting, convincing. It has converted many to Socialism. 32 pages. 2 copies for 5c, 60 copies for $1.00.

**Socialist Campaign Songs,** with music. The greatest revolutionary songs of Europe and America. Every branch should have a lot. 50c per dozen; $3 per hundred.

**The A B C of Socialism, including Vital Questions,** by Harvey P. Moyer. 32 pages. 10c for three, $2 per hundred.

**The Religion of Labor, and Other Essays,** by Rev. Harvey Dee Brown. Superior in style, tone and force. Delightful and striking. 30 pages. 50c per dozen; $2 per hundred.

**Parable of the Water Tank,** by Edward Bellamy.

**The Man Under the Machine,** by A. M. Simons.

**The Mission of the Working Class,** by Rev. Charles H. Vail.

**Woman and the Social Problem,** by May Wood Simons.

## TEN-CENT BOOKS.

**Christian Elements in the Socialist Movement,** by Carl D. Thompson. A beautiful, striking discussion of a vital subject. Eggshell paper, neatly bound. 12 copies, $1.00; 100 copies, $7.00.

**The Socialism of Jesus,** by Rufus W. Weeks. A schoarly and helpful exposition. One of the best booklets to loan or give to religious people. 45 pages, handsomely printed. 8 copies, 50c; 20 for $1.

**The Essence of Socialism,** by Wm. H. Watts. Excellent. 45 pages, neatly bound. 8 copies, 50c; 20 for $1.

**Men and Mules,** by Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. 10c each; 8 copies, 50c; 20 copies, $1.00; 100 copies for $4.00.

**Also Lions and Lamps, Monkeys and Monkeyettes and Heads and Hands,** by the same author, at the same price.

**The Socialist Movement,** by Charles H. Vail.

**Woman's Slavery; Her Road to Freedom,** by Josephine Conger-Kaneko.

## TWENTY-FIVE-CENT BOOKS

**The Golden Rule Republic, No Utopia,** by Rev. Wm. H. Randall. 180 pages, neatly printed and bound. A masterful explanation of How Socialism Will Work.

**Principles of Scientific Socialism,** by Rev. Charles H. Vail. Pronounced the best digest of Marxianism published.

**Maud Muller's Ministry,** by Rev. James L. Smiley. A sweet, beautiful story of how Maude did marry the Judge after all and how they suffered and worked together for Socialism.

**The Common Sense of Socialism,** by John Spargo.

**Industrial Problems,** by N. A. Richardson.

**The Torch of Liberty,** a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each; 3 for 50c.

**The Truth About Socialism,** by A. L. Benson.

## FIFTY-CENT BOOKS.

**The Communist Manifesto,** by Karl Marx and Frederick Engels.

**Value, Price and Profit,** by Karl Marx.

**The Origin of the Family, Private Property and the State,** by Frederick Engels.

**The Social Revolution,** by Karl Kautsky.

**The Road to Power,** by Karl Kautsky.

**The American Farmer,** by A. M. Simons.

**The Evolution of Man,** by Wm. Boelsche.

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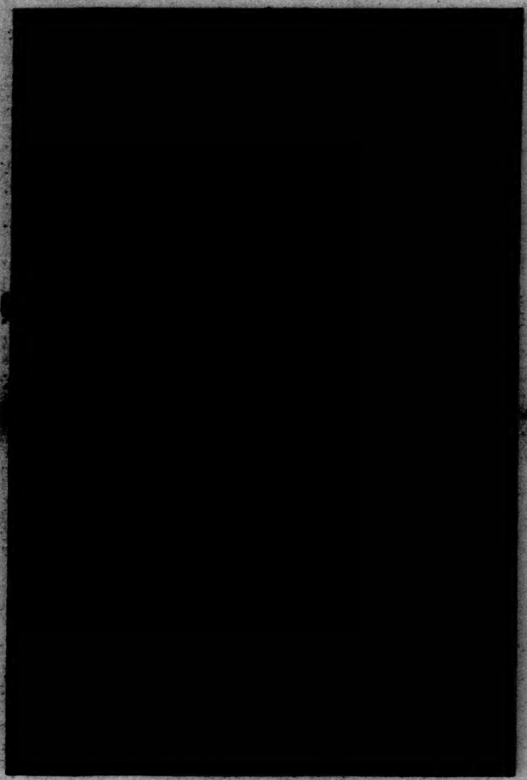
For countless ages, the world has believed, with the Greek teacher, that the highest of men was he who did nothing but think. The highest faculty of man, said Aristotle, is his speculative reason. Consequently the highest of men is the speculative reasoner; the man who sits down and ponders on utterly useless things. If his reasoning is concerning practical things, he has debased his intellectual powers by applying them to mundane matters. Aristotle classed sculptors—even such sculptors as Praxiteles and Phidias—as stone-cutters. His whole philosophy was that of the idle master. Slaves had no souls; they existed only that the upper class might be free to think, and think and think, and talk and talk and talk, secure of three squares a day and a comfortable pillow at eventide.



Constantin Meunier

Aristotle's philosophy prevaded the Greco-Roman world, and when the Church became the state religion, Aristotle's philosophy was adopted as the groundwork of Christian speculation. All the contemplative orders built their reason on this Greek substructure. Especially did Thomas Aquinas, greatest of the scholastics, and the author of the system of ethics now officially held by the Roman Catholic Church to be the basis of all proper instruction, live, breathe and move in Aristotelian terms. The highest faculty of man is his speculative power—for it is by this means, says Aquinas, that he knows God.

To a tremendous extent the whole "culture" of the age that is passing is built on the same theme; but it has held good in sculpture more than in any other branch of art. All sculptors were idealists. Realism appeared in literature long ago—not so long ago, either, when we come to think that Thackeray and Dickens, especially Dickens, were the popularizers of realism in literature. Till Dickens' time the lower classes were unfit subjects for discussion in the world of letters.

The graphic arts came along later with that message. Hogarth was merely nasty in his truthtelling. Millet painted labor, it is true, but labor hopeless; labor unorganized; labor not yet knowing itself. So it is with that strange New Yorker, Higgins, of whom the rector of a fashionable New York Church, receiving $6,000 a year and a rectory, said to me, "I would be willing to suffer, if I could suffer as picturesquely as Higgins' subjects do." Higgins paints the slums romantically.

But sculpture, long obsessed by the theory that all the marble must be smooth and all the faces either smiling or twisted in Greek heroic agonies, now comes into its own. For surely nothing less than the rock and the metal, the substructure of the earth, can represent Labor, the substructure of the world.

Constantin Meunier was born April 12, 1831, at Etterbeek, in the suburbs of Brussels, Belgium. He began as an engraver, later studied painting; and while making a tour of the Black Country of Belgium in the interest of a series of paintings, he discovered his strength, and thenceforward devoted himself to the plastic art.

His first works of any size, the Hammerman and the Puddler Resting, were completed in 1884 and 1885—the years of the rise of the Labor Party in Belgium. This is the biggest fact in connection with Meunier. His workers are all intelligent—all thinkers; all beginning to understand.

His crowning work is the Hymn of Labor, which stands in the main hall of the Palais du Mont des Arts, in Brussels, as the state's own recognition of her son's work.

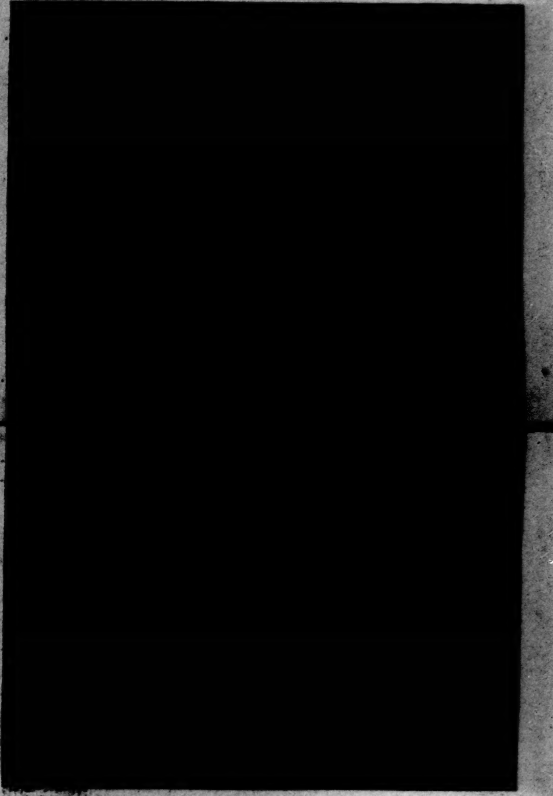
Perhaps the deep impression one gets from a view of Meunier's work is expressed by the words of an artist in the Chicago Art Institute. Leaving Meunier's exhibit, she looked around at the familiar figures in marble, bronze and plaster, that decorate the great entrance hall, and said: "These all look so cheap!" They do, indeed. Smirking Venuses, Greek Slaves, Dianas; mock heroics of gladiator and archangel—they all look so highly polished, so well groomed, so fantastically upper-class. They utterly lack reality, as though one should model a beautiful face and figure without understanding the bones.

Meunier's work is beyond comment, as a mountain range is, or the procession of the seasons. Labor appears in his works as the fact, the foundation, the thing which remains true though all else be found false. It is not so much the tragedy of labor which he portrays, as its divinity. The divinity is not that of the Apollo Belvedere nor of the Venuses. It is rather the massive reality of a Michael Angelo, with this added splendor; that we have seen this divinity in the flesh.

Labor as the ultimate truth, by whom all worlds were made; this is what one feels. One woman, of would-be culture, said of the great figure of the dock-handler, standing with hand on hip and hood on head: "He looks as though he's saying, 'I'm as good as you are, even if I do work for a living.'" The saying struck me for its utter and comprehensive falsity. The worker there is not saying anything. He does not need to say anything. He IS better than "any of you," BECAUSE he works for a living.

It was an experience to be able to see, on the same day that I saw Meunier's exhibition for the fourth time, the work of one of the leading American sculptors of the present, Lorado Taft. Taft is now receiving $10,000 a year for five years, to enable him to model an ambitious plan of decorating the Midway Plaisance, in Chicago. The scheme of decoration includes two great groups, one at either end of the Midway; three bridges to span the lagoon which will one day run through the center, and a long double row of figures to run down the two sides. He has completed his design, and is working gradually up to the full size model.

The subject of one of the two end groups is to be Evolution; of the other, the progress of the race. In the first, the legend of Deucalion and Pyrrha is taken as the theme from the old Greek Legend of the flood. Pyrrha and Deucalion, being the only two living beings left after the flood, were told by an oracle to throw the bones of their grandmother behind them. Pyrrha first discovered the solution, that the bones of their grandmother meant the stones of the earth. So they threw stones over their shoulders, and these became human beings. They are seen, evolving from the rocks, in all stages of newness and fear, in an ascending double row rising up the mountain side, surrounding a whirlpool in the center.



The Foundryman

The other subject involves a huge statue of Father Time, watching the procession of human life, which passes on before his eyes. The procession is made up mainly of soldiers.

The thing which strikes one most forcibly is the utter superficiality of the work. The lines, the proportions, are beautiful.. But in all the vast array of figures, there is not one doing anything useful, or indicating that he ever has. No worker is in the procession. The figures are all posing for the sculptor; like his Black Hawk statue, forty-two feet high, at Rock River. Lorado Taft is an Aristotelian. But Meunier we must class with Jesus, who said, "My Father worketh hitherto; and I work. Come unto me, all ye that labor."

His face is there—the face of the Workman Jesus. Strong, comradely, sublime in dignity, the Head of Jesus dominates the room where it stands. Meunier often stayed with the Trappist Monks, and from their stern discipline brought the self-control, without the lugubrious dolor, which such discipline gives. The Jesus whom one sees there could have taken the choice of the cross quietly, without heroics, because it was a part of the plan. And with such a comrade as he, one could walk unfaltering against the world.

## The Christian Socialist
## FELLOWSHIP

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of Twenty-five.

### JOIN THE CHRISTIAN SOCIALIST FELLOWSHIP

If there is no center of the Fellowship at your place, and you can not immediately secure the organization of one, join the Fellowship as a "member-at-large." This will help support the work and you may later find a Fellowship formed around you.

**Application Blank**

ARTICLE I.—NAME

The name of this organization shall be the Christian Socialist Fellowship.

ARTICLE II.—OBJECTS

Realizing that the social message of Jesus applied in an age of machine production means Socialism, we declare the object of our Fellowship to be:

To proclaim Socialism to churches and other religious organizations; to show the necessity of Socialism to the complete triumph of Christianity; to end the class struggle by establishing industrial and political democracy, and to hasten the reign of justice and brotherhood—the Kingdom of God on earth.

ARTICLE III.—MEMBERSHIP

Section 1.—Its members shall be active and associate.

Section 2.—Its active members shall consist of those who are both Christians and Socialists, who shall agree to the objects as stated in Article II., be duly elected, be governed by the constitution and by-laws, and pay dues (15 cents per month).*

Section 3.—Its associate members shall be those who are in sympathy with the purposes of the Fellowship, and shall be duly elected. They shall have the privilege of a voice, but no vote.

Agreeing with the objects of the Christian Socialist Fellowship, I hereby apply for (active or associate) membership.

Name ..........................................
Address ....................................

*Applicants are requested to pay dues six months or a year in advance, if convenient.

### WARD IN SOUTH DAKOTA

Rev. Wm. A. Ward recently spoke at Sisseton, S. D., under the auspices of the Men's Christian and Civic Association. This society engages prominent speakers for Sunday evening meetings at a theater, and endeavors to reach people who do [illegible] church.

Civic righteousness forms part of many of the lectures, and Mr. Ward improved his opportunity. Many good church members were enthusiastic, and the local paper gave two and one-half columns of synopsis. But one never can please everybody; one Marvick, a bank president and a state senator, told Ward he played a dishonest trick on the people, advertising a religious meeting and then talking politics. Ward was astonished, for he never mentioned politics, only to say one should take one's Christianity into politics. He replied that if this were politics, then Jesus talked politics in the Sermon on the Mount. Ward had said that a rich man could hardly enter the kingdom, and then only by droping his burden and crawling. Possibly the gentleman thought himself rich. Anyway, it started him to thinking, and helped advertise the rest of the week, which was devoted to lectures under Socialist auspices.

E. F. ATWOOD, Sisseton, S. D.

### DEATH OF COMRADE JOHN HESS.

John Hess, an old and tried Socialist, long a member of the Christian Socialist Fellowship, died Saturday, April 4, in Tampa, Fla. Comrade Hess was born in St. Louis, 53 years ago, early orphaned and came to Chicago when a mere lad. He was a painter by trade, a member of his local union, whose members acted as pallbearers at his funeral in this city on April 8. Twenty-six years ago he married Mary Brufky, who has been a most faithful comrade with him, though their union had not been blessed by any children. The remains were cremated at the Montrose cemetery.

Comrade and Mrs. Hess moved to Florida last fall, having purchased a little home there to spend their remaining days in the quiet of the sunshine and the flowers. Mr. Hess had not been well for some time, and one day on the little farm he overdid his strength, which aggravated an already weak heart. This in a few short days brought the end. The Christian Socialist and the Chicago comrades extend warmest sympathy to the bereaved wife and the sorrowing friends.

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### CHICAGO CHRISTIAN SOCIALIST FELLOWSHIP

The Woman's Day meeting of the Fellowship held on the fourth Sunday in March was a magnificent success. The attendance was larger than usual, and the interest shown in the papers presented was very keen.

Mrs. Mary Wentz Sullivan read a paper on "Why Socialist Women Ought to Vote." Mrs. Laura A. Bates ably discussed the question of "Teaching Women How to Use the Ballot." Mrs. Bates declared that women are very susceptible of instruction, but that the teachers are too few, though the fields indeed are white to the harvest.

Mrs. Anna Sweet King gave a reading from the "Gardener," by Rabindranath Tagore, in her usual inimitable style.

Miss Evelyn Carr and Mrs. Conger-Kaneko gave rich enjoyment in musical selections. The entire programme was very helpful and inspiring.

There was some discussion about the advisability of holding meetings every Sunday. The next meeting will be held on the fourth Sunday in April, the 26th, when it is hoped to secure Comrade Reynolds, the Indiana poet, as the speaker.

### Statement of the Ownership, Management, Circulation, Etc.

The Christian Socialist is published twice a month at Chicago, Ill., required by the Act of August 24, 1912.

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Chas. L. Breckon, Business Manager.

Sworn to and subscribed before me this 3d day of March, 1914.

S. F. SCHRODER, Notary Public.
(My commission expires March 13, 1917.)

Get into that preachers and teachers' fund list right now. Lay your plans for a regular setting aside of a certain amount. It will cost 50 cents a throw, but there is a mighty good chance to bring down a preacher or teacher for every such shot.

## What "They" Say
## REPORTS and COMMENTS

By Charles L. Breckon

NOTICE—It seems necessary to call attention to the fact that the comrades in ordering extra bundles of The Christian Socialist do not give themselves sufficient time for delivery of same. We get frequent orders for bundles either in the far eastern states or away out west, with the request that we get same to them by such and such a date. Counting from the time the letter reaches us, and the distance, the fastest trains could not get the papers through in the time desired. Remember, comrades, that papers are second class matter, and all such going out of Chicago for far distant points travel a part of their journey by "Fast Freight." Allowance must be made for this. Get your orders in early so that there will be no disappointments.

L. P. Buckley, Harvey, Ill.: "I have noted with pleasure the growth of our paper and can say, without a doubt, that with the red flag of universal brotherhood, our inspiring songs and the spirit of love and tolerance expressed by The Christian Socialist and kindred literature we can go forth to victory in our day. Let us join in singing No. 62, 'We Are Going to Win'."

J. Niles Wheeler, Geneva, Ill.: "The last two or three numbers of The Christian Socialist have been inspirations. The paper by Irwin Tucker, 'The Religion of a Socialist,' was read through tears."

"Best One Published."

Walter E. Claflin, Attleboro, Mass.: "I think The Christian Socialist in its present form is the best paper published by the Socialist movement. If I may, would suggest that fewer articles be published criticising capitalism and more setting forth the concrete constructive plan of the Socialist Party for the ushering in of Social Justice. I find that a very great number of the people are now convinced that there is something radically wrong with the system, but they have a very hazy idea of how to remedy same and do not understand very clearly the Socialist program."

Mrs. M. Grote, Evansville, Ind.: "The German Evangelical Synod of North America, at their last conference, resolved that it was the duty of every member to study the economic question of Socialism. I inclose $20 to pay for the list. The district conference will meet early in the summer, and this will enable them to discuss the matter. Send to each of the inclosed 1,120 names a sample copy."

Rev. E. B. Bennett, 1814 Ridge avenue, Evanston, Ill., sends in a list of names of ministers whom he carefully follows up. He writes:

"My soul is aflood with the hopes of material blessing that God has promised to His people.

"The possession of true religion could no more help resulting in Christian Socialism than a heavenly angel could fail in being a spirit of ministering kindness.

"Socialism when rightly understood answers the full expression of the soul that longs for the happiness of the race.

"Socialism and religion are as inseparable as the color and the arch of the rainbow.

"The progress of the race is marked by the progress of the unselfish spirit; and no movement carries in its practical workings this spirit like the movement of Christian Socialism.

"The power of social and personal sin in the world is measured in a large dgree by its ability to oppose the truth of the Socialist faith.

"If we could get rid of the fear of being full grown men, the fear of what our pulpits, our employers, our environment might do to us, we could understand better the purpose for which we were created."

Mrs. T. E. Bass, Newport News, Va.: "Being handed a copy of your paper, I have found just what I have been looking for; it is just what we need. I have been a Socialist for a long time and I always thought we needed a paper like The Christian Socialist. I will get all the subscribers I can. Herewith find five—this is my first, but not my last."

John Traill, Freedom, Pa., sends in a club of eight. He is a cripple, and has not been able to work for five months, but he finds the way to get new readers for the paper. This is the kind of service that breathes the spirit of victory.

J. A. Smith, Pine Bluff, Ark.: "I secured the inclosed subscription by reading 'The Mark of the Beast' at the local last Sunday. The Christian Socialist is doing more good among Christian people than all the other papers combined."

John Hammerstrom, Corning, N. Y.: "The inaugural number of The Christian Socialist to hand: it certainly is the best number I have seen of The Christian Socialist."

### CHRISTENTUM UND SOZIALISMUS
(Christianity and Socialism.)

An eleven-page pamphlet setting forth the teachings of international Socialism from the standpoint of the Christian religion in the German language. Just the thing to distribute among German church people, who will be more readily appealed to by literature in their native tongue, and who are usually prejudiced against Socialism on account of the anti-religious attitude of most of the German Socialist press and literature. Price 5c apiece; 25c a dozen; $1 a hundred, prepaid; or $5 a thousand by express not prepaid.

Send orders to J. G. Evert, Hillsboro, Kans.

# Sanctuary

*"I will go unto the Altar of God; even unto the God of my joy and gladness."*

## SOME SOCIAL ASPECTS OF THE SUNDAY SCHOOL LESSONS

### The Lost—Who and What?

April 26—Luke 15:1-10.

The system of today reverses the parable. Instead of one being lost, ninety-nine are lost, and only one is safe. The one per cent is quite content. Why should they worry about the niney and nine?

That one per cent controls the laws of the sheep fold, and takes toll of the ninety-nine; the one per cent even claims to open and close the door of heaven.

The one per cent condemns the ninety-nine. Tannenbaum, when convicted of leading the unemployed—the ninety and nine—to the church for shelter and food, stated in court that he knew there could be no legality in the acts of the ninety and nine. He declared that the one per cent can murder their hundreds of thousands in the gradgrind of profits and it was declared perfectly legal, while the ninety-nine per cent demanding mere food, without murder, were guilty.

The ninety and nine are tried, convicted and executed by the will of the one per cent.

Which of these are the lost?

Which are nearest the living God—the workers, the creators, the supporters of the world—or the exploiters?

The workers of today are searching for that which is lost—the unity and humanity of the human race.

They travel hard and stony paths, blazing the way.

Their vision drives them on. They will find the living God. They will restore the unity of the fold, and all the world will rejoice that the lost of ages is found.

God's plan looks to the time when there shall be no more sorrow over the lost because there will be no lost—inharmony will be no more.

C. L. B.

## THE PRODIGAL SON

May 3. Luke 15:11-32.

No parable of Jesus is more loved or more quoted, or more terrible. Usually it is interpreted as a purely personal story, recounting the redemption of an individual. But it is one of the most political of His parables, not to say one of the most revolutionary.

The Elder Brother is the Jewish nation, as represented by the Scribes and Pharisees. They are the official custodians of religion; the church rulers, answering to the deacons, stewards, trustees, elders of the present Church.

The Prodigal Son represents the heathen, those who have forsaken God and are bowed down to idols; the publicans, the harlots, the scum of the earth; common people knowing not the law, in that day; in our day the submerged tenth, the "great unwashed."

The theme of the parable is that the heathen and the oppressed, who have long lost God, are returning to Him and finding Him. God with outstretched arms and joyful heart receives those to whom His name has long been unknown.

Surely in our days is this parable being fulfilled. The official custodians of religion are starched, dry and formal; but with a tremendous impulse of overleaping joy the Labor movement is discovering the living God. The agitators, the soap-boxers, the despised Labor Press, all claim Jesus as brother, comrade and leader. They are claiming that God is with them, and are boldly proclaiming that the God of the Elder Brother, the professed expounder of the truth, is no God, but a tradition.

The Prodigal Son is discovering God; the captious, sneering Elder Brother is feeling His rebuke, loving, but stern.

## THE CHURCH YEAR—THE EASTER SEASON

Like the farmer's year, the Church Year is divided into five seasons. Advent is the time for ploughing, "preparing the soil." Epiphany is the time for planting; "sowing the good seed." Lent is the time for weeding; "our flesh being subdued to the spirit." Easter, the time of flowering; "to live with Him in the joy of His resurrection." Trinity, the long season of the harvest; "bring forth the fruits of the spirit."

The Easter Anthem chants joyously, "Christ our Passover is sacrificed for us; therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

In the old life, of the unredeemed humanity, "malice and wickedness" is the dominant note of social life. "Business is business;" "look out for number one," as principles of life, give rise to all ungodliness and deceitful living. But they who share the risen life must live in sincerity and truth.

"Covetousness is idolatry," says the Epistle for Easter Day. Thereby is condemned the whole social order built on covetousness. "This is the victory that overcometh the world, even our faith," writes St. John. Thereby he shows how the old order is to be changed, by the faith that overcomes the "kosmos"—the system—which is condemned.

Death had no power over Christ, nor has destruction any power over the world-force which is redeeming humanity from the darkness of the tomb into the freshness and glory of its new day.

### Karl Marx and the Children.

His love for little children dominated the whole life of the man. The suffering of a child always moved him to compassion as nothing else could do. Liebknecht has told how, as he walked through the streets of London, Marx would break away from his companions to fondle strange children and give them pennies, and how impossible it was for him to refuse the appeal of a beggar who was accompanied by a child. Many times he told his friends that in the Christ of the New Testament, he admired most his great love and tenderness for little children. Marx was often seen upon Hampstead Heath "hustling about with a crowd of school children."

During the worst days of his poverty, while he lived at Dean Street, he was known as "Daddy Marx" to most of the children in the neighborhood. In those days one might have seen in the streets a handsome man, of striking appearance, rather above the middle height, with small hands and feet and an expressive face framed, as it were, by coal black hair and beard, with children all around him, some holding his hands, others clinging to his coattails, shouting merrily: "Daddy Marx! Daddy Marx!"

John Spargo's "Life of Marx."

## THE SPIRIT OF THE SOCIALIST MOVEMENT.

The soul of Socialism, as it finds expression in the letters that each day come to the Business Manager's desk, is a wonderfully invigorating phase of this great movement. Once in a while a letter comes with a criticism, but if so it is always kindly in its tone, and tender in its rebuke. The great majority of the letters are crowded with terse sentences of a monumental faith and a determination that knows no defeat.

An idea that wraps so many faithful souls in its folds and gives a bent and purpose to their lives that never varies, must be one teeming with the vigor of life. How like the days of the old time Methodist class meeting testimony these phrases sound—how they come from the very inmost soul of those touched wtih a new and a consuming fire! No wonder the powers that be stand in dread of the Socialist movement. It is the soul of mankind finding expression for itself, and giving a living reality to the words of the prophets of old as they sang of "that day" to come when the mountains would drip with honey, when the plowman would follow the reaper, when all should know the Lord and every man should sit under his own vine and fig tree. That "day" for which the world has been longing and looking so long; that day when the dreams of the world of sorrow should be realized in aeons of peace and plenty in the Canaan land, blessed fulfillment of promise and prophecy.—That "day" is coming.

If the men of God who on each Sunday stand in their pulpits and preach the word of God only had this vision; if they could only realize that this is the way of the Lord, what potency their preaching would take on, and what a shout in Israel would go up in the camp of the Lord. If the way could only be opened by which the 100,000 ministers in this country could become careful readers of The Christian Socialist for just one year. How close that would bring us all to the kingdom! Can we not find the way to do this?

The way to do things is just to do them. Read about the way to reach the preachers and teachers in another column.

## OUR EASTER NUMBER

The April 1 edition of The Christian Socialist is an Easter number. It carries the social aspects of the International Sunday School lessons. It is just the paper to give to Sunday school teachers and Bible students. Order a bundle at once. Sent anywhere in the United States for $1.00 per hundred.

## THE ARMORY OF GOD

### Sling—Stones from the Brook of Living Waters.

By E. C. Moore, Courtland, Arizona.

### Deuteronomy.

Thou shalt not oppress an hired servant that is poor and needy, whether he be thy brethren, or of any strangers that are in the land within thy gates. At his day thou shalt give him his hire, neither shalt the sun go down upon it; for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee. 24:14-15.

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. For all that do such things and all that do unrighteousness are an abomination unto the Lord thy God. 25:13-16.

### Joshua

And the Lord said unto Joshua: Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. 7:9-10.

### Judges

Nevertheless the Lord raised up Judges, which delivered them out of the hand of those who spoiled them. 2:16.

The children of Israel cried unto the Lord: for he (Jabin) had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel. 4:3.

And the hand of Midian prevailed against Israel; and because of the Midianites the children of Israel made them the dens which are in the mountains and caves, and strongholds. And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them: and they encamped agaist them, and destroyed the increase of the earth, till thou come into Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. 6:2-4.

And the Lord looked upon him (Gideon) and said: Go in this thy might, and thou shalt save Israel from the hands of the Midianites, have not I sent thee. 6:14.

### 1st Samuel

I (Samuel) am old and gray-headed; and, behold, my sons are with you: and I have walked before you from my childhood unto this day. Behold here I am: witness against me before the Lord, and before his anointed: whose ox have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith and I will restore it you. 12:3.

David therefore departed thence, and escaped to the cave of Adullam; and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there was with him about four hundred men. 22:1-2.

### 2 Kings

And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. 13:4.

### Nehemiah

And there was a great cry of the people and of their wives against their brethren the Jews. For there were that said, we, our sons and our daughters, are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, we have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

There were also those that said, we have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already; neither is it in our power to redeem them, for other men have our lands and vineyards, and I was very angry when I heard their cry and these words.

Then I consulted with myself, and I rebuked the nobles, and the rulers and said unto them Ye exact usury, every one of his brother, and I set a great assembly against them. And I said unto them, we after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren or shall they be sold unto us? Then held they their peace, and found nothing to answer.

Also I said It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies. I likewise, and my brethen and my servants might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, we will restore them, and will require nothing of them. 5:1-12.

# THE NATION'S PULSE

### COLLAPSE OF THE RAILROAD CONSPIRACY.

That long-prepared conspiracy of the Eastern railroads to dragoon the Government into granting them a five per cent. increase in freight rates collapsed with a sudden thud when Clifford Thorne, state railroad commissioner, of Iowa, forced President Smith of the New York Central to admit on the stand, before members of the Interstate Commerce Commission, that all this doleful howl about the "financial crisis of the railroads" was a colossal lie.

President Smith took the stand on the morning of April Fool's Day, in jovial confidence. He started airily off with the statement that the railroads expenses were going up, and that revenues were coming down, and that unless relief were granted they would stagger on the verge of bankruptcy.

"We are going to the devil as fast as we can," he moaned.

Then Clifford Thorne requested him to name any one year, with the single exception of 1910, when the revenues of the railroads had been larger than they were in 1913. Smith said there was no year. He was forced also to admit that the showing of 1913 was better than for the average of the five year period just previous, or than the average of any five year period before that, or for any single year in history, prior to 1910. He also admitted that the net corporate income, above all fixed charges and above all operating expenses in the year just past, was far and away above any other year, with the single exception of 1910.

Then the Interstate Commerce Commission jumped upon President Smith with stinging rebukes for the conspiracy of the railroads, and their bought newspapers in proclaiming throughout the country that they were in "distress." President Smith threw up both hands. He felt ill. He was unable to continue the hearing any longer. Important business claimed him. He asked that W. C. Wishart, the statistician of the New York Central, be next heard.

#### Western Roads Silent as Lambs.

Because of this exposure, the projected demand of the Western railroads for an average increase of 10 per cent died suddenly. On the same day that Smith was being exposed in New York, the vice-presidents of Western railroads met in Chicago.

"The extremity of the Eastern railroads is imperative," they said, "and we will not make our demand until they have succeeded in theirs."

When they learned that the truth had been unfolded at Washington, they stole away to their tents without a word.

### So Are They All, All "Honorable Men!"

How reckless Capitalism is in its mad demands, and how utterly conscienceless as to what steps it takes was displayed again in the discharge of hundreds of thousands of railroad workers just before the railroad demand was presented to the Commerce Commission. The Pennsylvania laid off 15,000 men and placed 40,000 on part time. The New York Central discharged 25,000 men; the New Haven, the Central of New Jersey, the Lehigh Valley, and other Eastern railroads involved in the conspiracy, laid off men by the thousand, put other thousands on part time, curtailed passenger and freight service, eliminated trains by the score. The unemployment situation, already horrible in its acute tensity, was still further aggravated by these sudden accessions. Misery among the workers was multiplied—all because the railroads, confessedly enjoying the richest period in all their history, wanted more.

If we had not known that the blackest chapter of treason's infamy in our national history had been written by the railroads, this would prove it.

And while we are dealing with the railroads, we might mention that Commissioner Harlan, in his report on the St. Paul railroads, told how that organization of honorable men had submitted in their annual reports a comprehensive falsification which a child could have seen through. The annual earnings for 1910 were overstated by $4,600,000, and the annual expenses underrated by $500,000; and the fictitious income was used to aid the sale of bonds. After the bonds were bought St. Paul was forced to reduce its dividend from 7 to 5 per cent. This decrease of 2 per cent., directly due to lying trickery, was paraded by the railroad as one great cause why the five per cent increase in freight rates should be granted.

Similar cheating on the Frisco, the New Haven and the Rock Island railroad has been exposed.

Surely, Capitalism is the Father of Lies.

### It Is, Indeed.

This same Clifford Thorne, Iowa Railroad Commissioner, hit the nail on the head again when he said in an interview in regard to this: "The discharge of 40,000 men does not prove a solitary fact at issue, except that a few men have the colossal power of throwing 40,000 men out of the means of daily sustenance. If such acts are to control the results in cases involving annual returns on a substantial portion of our entire national wealth, then governmental regulation is a farce—and the sooner we find that out, the better it will be for all concerned."

A farce it is indeed, brother—a farce indeed. Any government is but the executive committee of the ruling class. Can we expect the executive committee of Capitalism to regulate Capitalism? As well expect a thief trying himself, to bring in a verdict of guilty!

Now that you have found the railroads conspiring to rob the people, what are you going to do about it? The Socialists know what is going to happen. The people at large are beginning to agree with us. In describing the government of the people, by the railroads, for Wall Street, the correctly proper term to use is

"Farce!"

### Vicarious Heroism.

"I'd rather see every one of our employes killed, and lose every cent we have invested in the Colorado Fuel and Iron company, than see the Colorado mines unionized," is the substance of what John D. Rockefeller, Jr., leader of Bible classes and cotillions, told the House mines investigating committee on April 6.

Rockefeller, Jr., testified that his father owns about 40 per, cent of the stock of the Colorado Fuel and Iron Company, which is the central figure in the industrial war in Colorado, and that he is his father's personal representative.

"You have spent a quarter of a million dollars, so far, in this fight," said Representative Foster, chairman of the Committee on Mines. "You have heard that men, women and children have been shot and killed out there? Don't you think that as a director you might have made a personal investigation of conditions and looked into things there, rather than rely on the officers who were there?"

"We stand ready to lose every cent we have invested in that company, rather than that the workingmen of this country should lose their right to work for whom they please," said Rockefeller.

"You'll do that even if you lose all your money and have all your employes killed?" asked Mr. Foster.

"It's a great principle," said the patriotic Bible class leader. "It's a national issue. And we propose to support the officers in their course, which is in support of the working men themselves, and in support of their right to work for whom they please, and how they please," said the witness.

Rockefeller said he had no time to investigate personally, but relied on the reports of trained and trustworthy men. He was asked why he remained as a director when he had no time to give to the case,

Rockefeller said: "If I thought I were not conscientiously doing my duty, I should at once resign, but my conscience acquits me in this case."

### Twelve a Day!

While the Rich Young Man's conscience acquits him so cheerfully, the report of the Bureau of Mines, made public on March 24, shows that twelve men are killed every working day in the year in the coal mines. This is an increase of 425 over the death rate of 1913, and gives a fatality rate of 3.82 in every 1,000 men employed.

Director Joseph A. Holmes denies that accidents are to blame. It is the criminal negligence of the mine owners and operators, in refusing to install the safety precautions demanded by the national government.

The states in which the greatest number of deaths occurred are as follows: Pennsylvania, 1,227; West Virginia, 337; New Mexico, 272; Ohio, 165; Illinois, 164; Alabama, 124.

The four biggest explosions during the year, and the number of men murdered by them are as follows: The Cincinnati Mine, Finleyville, Pa., 96; Stag Canon Mine, Dawson, New Mexico, 263; Acton Mine, Acton, Alabama, 24; Vulcan Mine, New Castle, Colorado, 37.

Clearly, the only way in which miners can compel the observance of safety regulations is by organization and education. Lack of organizations means death. In opposing the right of the men to organize John D. Rockefeller, Jr., and all his criminal crew, is a conspirator to wholesale murder.

"My conscience acquits me!"

Livid hell has reigned in Colorado for ten years. Constitutional government has been suspended; wholesale murder, imprisonment and torture, exile, oppression, enslavement, have prevailed in that tyranny. At the present moment the country is daily receiving fresh shocks of horror from the revelations which the Congressional investigation is forcing.

But John D. Rockefeller, Jr., teacher of Bible classes and leader of cotillions, is defending the liberty of the working men, he is protecting them against themselves, lest they be misguided by designing men who would inflame them against their benevolent torturers, and put an end to this Kingdom of Living Damnation.

"His conscience acquits him!" So did the conscience of the rich fool in the parable of Jesus, and the Teacher said:

"Thou fool! this night shall they require thy soul of thee!"

### MacNaughton is King!

While the congressional investigating committee has not yet made public its report on the Michigan copper country, Chairman Taylor of Colorado has announced in substance its finding. They state "the Michigan copper country is a little kingdom and James MacNaughton, manager of the Calumet and Hecla company, is the king. The miners are practically serfs, though on the whole not oppressively treated serfs."

Woe to the Declaration of Independence! Woe to Magna Charta! Woe to the Constitution of the United States, and the Constitution of the State of Michigan! Not only is the Michigan copper country a kingdom, but the Committee admits that the government is powerless to interfere with the principality. Self-government of the serfs is forbidden by the King,—and the congressional committee can do nothing to help them regain their independence.

Nothing so clearly illustrating the abject impotence of the political power at Washington to deal with the industrial power at Calumet has ever been said at Washington than the comment of Representative Taylor on this situation at Calumet.

After admitting that the conduct of hired gunmen was outrageous and criminal; after admitting that miners were imported and held in slavery;

After admitting that the United States postoffices had been seized by the company, and strikers not allowed to receive their mail; after admitting that the Citizens Alliance members were conspirators against the life and liberty of a citizen of the United States—C. H. Moyer.

After admitting that the king's rule is oppressive, tyrannous, often murderous, always despotic—

The committee meekly says "There is nothing we can do!"

And the Stars and Stripes still floats at Washington. But what good is it? While there is clamor that the United States interfere in Mexico, in Haiti, in all kinds of far away places where American investments are in danger, no one has so far suggested that the United States should interfere in Calumet. It's too near home!

### A Dangerous Victory

President Wilson has won his fight in the House for the repeal of the Panama Canal toll-exemption law; but it was at a bitter cost. A bare majority of 28 was all that could be rallied, although the club of patronage was used with unsparing hand. Secretary Bryan and Postmaster General Burleson threatened the loss of all soft berths in their departments to any legislator who dared oppose the President. Secretary Daniels of the Navy, and Senators Hughes of New Jersey and James of Kentucky, were lobbying on the floor. Yet the sweeping majority of 142 on the tariff bill, and of 201 on the currency bill, shrank to a bare 28 on the Canal bill.

Signs of disruption among the Democrats are rife. It appears that the canal tolls bill may have a bearing on 1916. Clark, with his customary asininity, took himself out of the running with an unusually foolish speech from the floor of the house. Underwood of Alabama was the floor leader of the debate.

Having won this fight, the railroads seem more or less to have evened up on the rate conspiracy exposure. The bill has not at this writing passed the Senate. But coupled with influence of transcontinental railroads in the Senate, and the free application of the lash of patronage, there is little doubt of its passage there.

### LIFE OF KARL MARX

One of the most comprehensive books issued by the Socialist press in the past decade is John Spargo's "Life of Karl Marx." The reading of this book will do more to give a clear and concise understanding of the Socialist philosophy than any other one book. It is a beautiful and tender revealing of the personal life of Marx and his mental struggle to unravel the world's economic enigma. The volume is handsomely illustrated, thoroughly dependable in its statement of fact, and typographically a work of art. You will understand Marxian Socialism if you read this book. The volume sells for $2.70 postpaid. Send us $5.00 for five yearly sub cards or ten six months' and we will mail the book to your address as a premium. There are not many of these excellent books left and first come will be first served.

### Mellen to Answer Manslaughter Charge.

Charles S. Mellen, former president of the New York, New Haven and Hartford railroad, must stand trial on the charge of manslaughter because of the wreck at Westport, Conn., October 3, 1912, according to a decision of Supreme Court Judge Tuttle, of Connecticut.

# THE SOCIALIST PARTY

## Madison and Halsted Streets, Chicago

**To All Socialist Locals, Labor Organizations and Lovers of Liberty:**

THE SOCIALIST PARTY WILL ALWAYS BE AT HAND WHEN LABOR'S BATTLE RAGES FIERCEST.

We gave what we could of money, and used our influence in West Virginia, where Labor had been crushed and lay bleeding. **Ourefforts there were not in vain.**

We aided the copper miners of Michigan to the extent of our ability with money and clothing, and were instrumental in bringing about a Congressional investigation of that harrowing war.

**Such actions prove your power; they prove the growing solidarity of Labor.**

Now, once again the Party calls. Not for money, although this is needed always in time of strike.

SIMPLY SPEAK AS ONLY LABOR CAN SPEAK.

There is WAR in Colorado—war of the coal barons against men asking for bread, against women asking for decent homes, against children who ask but a chance in life.

**In order to defeat our brothers** the writ of habeas corpus has been suspended in Colorado;

**In order to defeat them** there have been wholesale arrests of strikers, who have been held incommunicado and denied the most common rights guaranteed by the constitution;

**In order to defeat them** the militia was called out, and it was allowed to rob and plunder the poor and assault defenseless women and children without protest from the authorities;

**In order to defeat them** the servile militia arrested Mother Jones and finally deported her to Denver, with the threat that if she returned to the strike region she would be rearrested;

**In order to defeat them** they denied Mother Jones the right to testify to the brutality of the mine owners and the militia before the congressional committee;

**In order to defeat them** the mine owners will descend to any depth of infamy or crime. They will use militia, with its high-powered rifles and machine guns; criminals, gunmen, and thugs—all for the protection of holy profits on one side against human welfare on the other.

SHALL THEY DEFEAT THEM? THEY WILL NOT, IF YOU SPEAK AND DEMAND JUSTICE.

Call meetings immediately, and let every gathering, of few or many, send its protest to the Governor, Denver, Colorado.

Draft resolutions in stern and meaningful language, and send them to the President, to the congressman of your district, and the senators of the United States.

LET THEM HEAR AGAIN THE VOICE OF LABOR. They are listening. They dare not deny you. SPEAK! In the name of the thousands who have suffered and died in order that Labor might have a little more bread, we bid you, SPEAK!

THE NATIONAL EXECUTIVE COMMITTEE
OF THE SOCIALIST PARTY.
By Walter Lanfersiek, Executive Secretary.

March 22, 1914.

### COVERTS FROM THE STORM

Local Chloride, Arizona, submits to the State organization a plan for combating the liquor evil among workingmen. It asks for seconds on the ground of the opposition of Socialists to any factor which disfranchises workingmen, and frustrates political action by the working class.

The preamble states: "Whereas, industrial conditions force an ever increasing number of workingmen to adopt migratory habits in their search for work; and as this search for work leads them to unknown places among strangers, in towns where the only place they may secure information concerning employment, or access to shelter, warmth and comfort, is the saloon; and as a result of this the saloon becomes the recognized headquarters of men seeking work, engendering the habit of drunkenness, loss of wages, aimless wandering and shiftlessness, totally unfitting the victim to comply with the duties of a citizen or resident or as head of a family."

Local Chloride therefore proposes that the Socialist local in every town shall pursue the policy of making its headquarters the place where the workingman out of a job shall naturally repair for companionship and comfort and for news of employment, "to the end that the present monopolistic lure of the saloon may be progressively eliminated." It further moves that the Socialist party of Arizona go on record as pledged to a policy of prohibiting saloons from offering any attractions to induce their patrons to loiter around, or to treat one another, with the ultimate aim of total abolition of the liquor traffic; "on the grounds that the increasing magnitude of its power, through the insidious influence of the beverages it dispenses, pauperizes and keeps undependable great numbers of the working class. The motion further puts the Socialist party on record as opposed to any factor which tends to detract in any sense from the perpetuation and completeness of the home."

There is great strength in the plan to make the Socialist headquarters the workingman's place of natural resort for help in time of need. Expense attends the carrying out of such a plan, it is true; but money so expended brings return.

Socialist professions of yearning for the comfort of the workingman seldom go beyond hysterics in a strike. Churches are derided because they do not house the homeless and unemployed; but we have yet to read of a Socialist local which takes in the shivering jobless on a bitter winter's night.

It is unquestionable that the commercialization of the liquor traffic is the great cause of the ruin of many millions of workers' homes. An investigator who spent last summer at Midland and South Beaches, Staten Island, New York, told us how eager the proprietors of infamous resorts are to feed little children with whiskey and beer, "doing missionary work" from which they expect to reap great returns. A man down and out turns naturally to the saloon, and reaps therefrom damnation of the body.

There are many Socialists who will not agree in the desire for absolute prohibition. There is no Socialist who will not agree that commercialization of the liquor traffic is of all things damnable the blackest—save one; the white slave traffic, of which it is part and parcel. To make of every Socialist local headquarters a clean, wholesome, welcoming resort, where a man may read and smoke, learn of employment and meet fellow workingmen is a strategic move. It will convince workingmen that we are in earnest when we brag of our desire for his welfare.

### WHAT IS THIS? PATRIOTISM?
### NO, ITS 3,000 DOLLAR DIPLOMACY.

After being treated by the Republic and President of Brazil with royal hospitality that cost them some $50,000, Theodore Roosevelt sent in a bill for $3,000 for an offensive thirty-minute lecture on the Monroe doctrine, according to John T. Leafesty, of Chicago, in a London despatch cabled to the Chicago News. The Brazilians paid it, with speechless amazement.

Which reminds us; Secretary Bryan recently sent in a bill for $300 for a speech at a Democratic county rally in Virginia. He also charged the expense of his special train from Omaha to the University of Nebraska up to the State of Nebraska on the ground that he was going to address [illegible] students.

## GOOD-BYE, FRANK! CHARLES EDWARD, HAIL!

On April 1 Frank Macdonald ceased to be editor of the New York Call and Charles Edward Russell assumed that position. In the Call of Sunday, March 29, Macdonald delivered his valedictory. Until Russell is able to assume charge, he will remain as acting editor.

From a personal knowledge of and a deep affection for both men, I speak. Charles Edward Russell is the man whose writings are more than any others responsible for my conversion. Macdonald is a man with whom in long talks in his editorial sanctum. I have derived the impression of absolute devotion to the cause of Socialism, and a perfect willingness to obliterate himself to the utmost, or to strain himself to the furthest limit of endeavor, as may seem best for the cause.

He says, in his farewell:

"While editor, I have seen working girls from cigar shops, from cigar factories, from clothing shops, from department stores and elsewhere, come in and give money that the Call might live. I have seen men who walked many miles to save a nickel, and to whom a dollar was of big importance, come in and give, that the Call might live. I have seen money that, like the widow's mite, came of the givers' necessity, not their opulence, given that the Call might live. Now I know that it cannot die, because there is that great necessity behind it.

"When one sees such faith and trust, there cannot but be stirred up the feeling that this Socialist movement, founded on the soundest bedrock of materialism, has in it the elements of a transcending idealism: he knows it cannot fail."

Charles Edward Russell, with one only possible exception, is the best loved man in the Socialist party in this country.

We salute him.

Good-bye, Frank! Charles Edward, Hail!

### Smile! Bless you, Smile!

Here's richness: a working man in South Africa was sentenced to $10 fine or fourteen days for "looking sneeringly" at a policeman.

### London's Burned his Bridges Down, Bridges Down,

Jack London announces that if the Prohibition Party nominates him for President he will gladly head that ticket. John Barleycorn has been a pet foe of London's ever since he swore off.

## METHODIST CONFERENCE HOLDS BIG SOCIALIST MASS MEETING.

On Sunday night, March 22, the Methodist Episcopal Conference of Philadelphia joined in a Socialist mass meeting at the Colonial Theater. Rev. Harry F. Ward, of Evanston, Ill., Secretary of the Social Service Commission of the Methodist Episcopal Church and a member of the Faculty of the Boston School of Theology, was the principal speaker. The chairman was Rev. J. G. Bickertown, of Philadelphia. Those on the platform were District Superintendent William Powick, Rev. Robert Wells of Norristown, Rev. Arthur Oaks, and Rev. John Watchorn, of Philadelphia.

Scores of members of the Conference rose in their places when asked to signify by that means whether they had at some time preached from their pulpits on the question of social service.

Dr. Ward's subject was "The Challenge of Socialism to Christianity."

"When a man puts together in one sentence two words such as Christianity and Socialism," said Dr. Ward, "it becomes him to indicate what he is talking about. But it is difficult, for dead things can be labeled accurately, but living things continually developing are difficult to describe. By Christianity, I mean something bigger than contained in all of the churches, and by Socialism I mean something bigger than all of the organizations which represent it."

Amid a storm of applause, Dr. Ward said it is about time Christians quit misrepresenting Socialism and time that Socialists quit misrepresenting Christianity.

"How many churches," he said, "would recognize Christ should He come to them as a rough toiler? Would they all find Him a place? Would He be one of their members, in their set?"

Here the Secretary told of Lowell's description of the coming of Christ, who not satisfied with the church went into the streets, picked up a humble man and small child and taking them back into the church said, "Lo! here is what you have done with Me; I am in them even as in you."

"His work starts in the ministry of service to the poor, the sick, the needy, and has always been expressed in manifold suffering to human needs."

Dr. Ward said he emigrated to this country in the hope that here every man had an equal chance, but he has been in a number of places in America where the Declaration of Independence was a meaningless bit of parchment. A visit to New York city, with its hovels in sight of castles of the beneficiaries of class legislation, he said had completely disillusioned him.

"This Government has been too long manipulated for big business interests. The Christian people of the land are behind the struggle for a change of the present economics that will mean that the humble must be exalted and the selfish and powerful brought low."

"There are 17,000,000 Christian people bonded in the struggle against class legislation, and the Church must stand against the exploitation of one class for the benefit of the other."

## Our Preachers' and Teachers' Fund

If you would have success in any proposition involving mentality, get access to those who have to deal with the mind. The Socialist propaganda is altogether a matter of education, and its appeal is ever to thinking people. The moment the people of the country reach that mental condition where they unitedly desire a certain thing, nothing in the world or in the power of men can stop the coming of that thing. **We want Socialism. We will not and cannot get it until all the people want it.** The people will not want it until they understand what it is and what it can do for them.

There are two classes of people in the public service who are of extreme importance to the successful outcome of the propaganda of universal social justice. They are those who preach and teach—the teachers and preachers.

To reach these two in the professional classes is of more importance now than any other possible avenue of result-producing effort. The children of today are largely under the mental direction of these people, particularly the teachers. These children will be men and women tomorrow. **They will think and vote tomorrow as they are led today.**

The way to secure the future for the co-operative commonwealth is to reach those who are preaching and teaching. We propose that these shall be reached. If you will join with us in this matter it will be done.

Here is the plan. Send in four names of preachers or teachers in your community and $2.00 to pay for the paper to be sent to each for one full year. For half that amount each will receive it for a period of six months, or the $2.00 can be used to reach eight people for six months each.

If you prefer, you may remit in such sums as you can spare and **we will send the paper out for one year for each 50 cents contributed to this fund.** There are thousands of such names available at this office and we have wanted to reach them. You can make this possible. We want at least one earnest and energetic comrade in each community to collect money for this fund from their comrades and friends, in order that a systematic campaign may be carried on and every preacher and teacher in each township, village, town or ward may be reached. Remember, each 50 cents contributed to this fund means that one of these educators will be reached for a whole year with the very best propaganda paper.

We will publish in the columns of The Christian Socialist the list of donors to this fund, so that all will be able to note what is being done.

You may not be able to get around and talk Socialism as much as you would like, but a few dollars invested by you in the Preachers and Teachers' Fund will start the paper talking in a way that will be most convincing.

**Make your money work while you sleep.**

## WITH PLEASURE, BROTHER.

The Live Issue, a Roman Catholic anti-Socialist paper issued in New York, in its March 21 number, carries the following article on its front page, daring us to reprint it. We beg to give thanks for the description given of ourselves. By "mixing fire and water," steam is produced, and the energy of mankind is multiplied a hundredfold:

### CATHOLIC CHURCH TO BE "ALTERED" UNDER SOCIALISM.

### Veiled Threat Made by Socialist Sheet that Mixes Fire and Water.

### JESUIT ORDER ATTACKED.

### Comparative Statistics Showing What Jesuits and Socialists Have Accomplished in the Congo.

The Christian Socialist, which is trying to harmonize fire and water, has a new managing editor, Rev. Irwin St. John Tucker. [illegible] ticle by him in the "inaugural number" we read the following attack against the Catholic Church and the Jesuit order in particular:

"It is quite likely that, under Socialism the form of religion to which Father Vaughan gives his allegiance will be somewhat altered. Certainly the Co-operative Commonwealth is unlikely to find its spiritual expression in an International Bachelors' Union for the Suppression of Intelligence, like the Jesuit Order."

It so happens that just at present the Socialists and Liberals of Belgium are attacking the Jesuit order and are warning against the "black" peril in the Congo. The agitation served to bring out some valuable statistics that silenced these Socialist ranters.

The Jesuits conduct in the Congo:

| | |
|---|---|
| Hospitals | 7 |
| Leper Colonies | 4 |
| Public Schools | 7 |
| Schools for Negroes | 61 |
| High Schools | 1 |
| Schools for Advanced Education | 3 |
| Technical Training Schools | 6 |
| Jesuits died while in service in the Congo | 19 |

The Socialist and Liberals conduct in the Congo:

| | |
|---|---|
| Hospitals | 0 |
| Leper Colonies | 0 |
| Public Schools | 0 |
| Schools for Negroes | 0 |
| Schools for Advanced Education | 0 |
| Technical Training Schools | 0 |
| Socialists and Liberals died while in service in the Congo | 0 |

The Christian Socialist will please copy these statistics concerning the "Union for the Suppression of Intelligence."

We will do more than copy them; we will amplify them.

The statistics given here do not cover enough. There are 78 Jesuit schools in the Congo. There are no Socialists schools, and so far as we know no Socialists, either. Good. Socialism is 50 years old, Jesuity nearly 350.

The bloody hell that for 30 years reigned in the Congo under King Leopold's rubber syndicate is past the power of human tongues to describe. Jesuits were in power there. King Leopold was a Romanist; trained in a Jesuit school. There were no Socialists there.

It was left for two Presbyterian missionaries to the Congo to expose conditions in that land of living hell. They fought against the whole power of the Belgian state and of the Roman Church, to do so. When an investigation was finally made, the world gasped with horror.

The devilish barbarities practiced upon the natives of the Congo, at which the civilized world gasped and shuddered in sheer unbelief, went without a protest, so far as the records show, from the 78 Jesuit institutions in the Congo. Their expenses were partly paid from the profits of the rubber syndicate.

We will ask The Live Issue to supply us with further figures, which we will also be glad to publish.

$300 IN 30 DAYS—PROFIT

I want you—and every ambitious man and woman who reads this paper—to write me so I can tell you how to make $[illegible] this year acting as my Special Representative, advertising, selling and appointing agents for the R-B COMBINATION VACUUM CLEANER. It is the one Big 1914 Selling Success. An amazing, new invention. Different in construction. Just what the housewife has been waiting for. Positively amazing the way this Combination Cleaner takes the dirt from beneath and right through the carpet. Makes carpet look like new: no need to take carpet off the floor. No need to beat on line. 10 year old child can operate machine to perfection. Saves wear, saves tear, saves tired, aching back and arms. No labor, no effort, no drudgery. Push back and forth across the floor like old-style carpet sweeper. Carpet is then free from dust, lint and dirt. Sweeper attachment takes up lint, threads, etc. Combines the work of high-priced $100.00 Electric vacuum cleaner and the highest grade carpet sweeper, all in one. Operated by hand, no electricity. Twenty million homes are just waiting for this absolutely new, money-back-guaranteed invention.

Combination Vacuum Cleaner and Carpet Sweeper

What a boon to every home this machine will be. Think of the sales, the big, tremendous, never-ending volume of business that you should get. YOUR PROFIT IS 100 PER CENT. We give you valuable territory FREE and PROTECT YOU. Back you up, assist you, show you the way to win. Simply make you succeed. Think of this! Just two sales daily means $[illegible] a week—clean profit. "Dead easy" our agents say. You can do it sure.

INVEST 1 CENT—
THAT'S ALL

Just spend 1c for a post card. Write me on it. Tell me you want the job. Don't let lack of capital or inexperience hold you back. Don't let anything—doubt, fear, nor skepticism keep you from the big, bountiful profits that you should make. Take hold today. Write me.

R. BUTLER CO., 313 Factories Bldg., TOLEDO, OHIO

### THAT SLIPPERY GOLDSTEIN

Albuquerque, N. M., April 4, 1914.—Davery Goldstein lectured here last night, under the auspices of the Knights of Columbus. His subject was advertised as "Christianity vs. Socialism." But he confined his attack to the materialistic interpretation of history, and the deductions of individual socialists regarding the church, the home, and private life. He bitterly slurred "The Christian Socialist," saying—by intimation—that you published a list of atheistic and free love books, and then posed as adherents of Christianity.

I crossed swords with the learned "Dr." on the economic field, and found David very lame once he got away from his mud slinging. Securing the floor at the close of the lecture I said: "As an impartial investigator I have searched the dictionaries and encyclopedias of the libraries in various cities. These authorities either ignore—or flatly contradict—the charges brought by you against Socialism. Will you please explain the discrepancy?"

He said there was no discrepancy, that one does not go to such sources to study Socialism; that you must go to the books written by socialists.

"But I have been there also, and they are unanimous in declaring that the basis of applied Socialism is the social ownership of the units needed to produce and distribute the necessities of life, which basis you have failed to attack."

Replying, he said: "One cannot take part and leave the rest."

"But that is what the various religious sects have done with Christianity, and cannot these people whom you have warned against Socialism accept the doctrine of the social ownership of the machinery of production and distribution, without accepting the opinions of any socialist writer regarding religion and kindred subjects?"

Very reluctantly he admitted they "might." Asked by another, if he denied the economic program of Socialism was scientific, he said he did. That the socialists were mistaken in thinking that labor produced all, citing, to prove his assertion, the Douglas shoe factory. Mr. Douglas had taken "capital" and with it bought machinery, erected a factory, etc., etc.,

"But which of the factors you have mentioned, was not produced by labor?" Seeing—as did the audience—he was cornered, he sought to cover his retreat by creating a laugh, and said, "Why, Mr. Douglas." He won his laugh, but it was turned back upon his own head, when he was answered in kind: "You are mistaken, I can prove that by Dr. Wylder, who is in this audience."

Even among non-socialists there is a general acknowledgment that his attempt to discredit Socialism by treacherous methods was a flat failure. And many honest Catholics concur in this opinion.

JEAN WADSWORTH BROWN.

### WHAT DO YOU THINK ABOUT IT?

Personal Opinions Freely Expressed Are Solicited for This Department

#### There Aint No Such Fiddle

"You refer to the Bible as different from any other book as to its source. You try to build up a new social structure, but there is only room for one such building; therefore the old must be torn down before you can build a new. What is needed first of all is to unteach the people, who are bottled up each in their own antagonistic creed, until they see that there is only one human uplift, and organize in one common effort to teach practical righteousness and human love and duty, through a scientific interpretation of life. The Bible is a great book, I grant you, but it is like some of those good old fiddles; if you can only play, you can play any tune you want on it, and some dance tango and others clog. I prefer an instrument as a text-book to get our conduct from, that will be such that even the slickest could only play one tune on it—the march of human progress in accordance with the golden rule."—John Hammerstrom, Corning, N. Y.

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"There is not one of these intellectual schemes which we cultivate as the 'instituted religions' of existing civilization, which is not saturated with the principles of individualism, privilege, and competition for status and wages; which are, all three, diametrically opposite to the fundamental principles of Socialism (God's kingdom) viz: Comdareship (agape) Co-operation (Jesus' 'yoke') and the non-discriminative supply-of-human-need. Necessarily and logically Socialism (Daniel 2:34, Matthew 21:44, Revelation 18:21) will pulverize and abolish every one of these existing 'institutional religions' now currently inspiring the social ethics, and thence influencing fundamentally the social practices of varied human societies.

"The Christian Socialist, being the religious exponent of the content of the Socialist movement, should utter no uncertain sound upon this point. Jesus did not sidestep the question. His very first recorded utterance stands 'REVOLUTIONIZE YOUR MINDS.' As to what, especially? Why, obviously as to the principles of Social Justice, which both hypothetically and applied constitutes the all of the theory and all of the fact of 'all religion.'"—Yours in one hope, Reginald Fenton, Coronado, Cal.

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There are 50,000 Chinese in the Philippine Islands, and they have a Socialist newspaper, the only paper they read. During the revolution in the islands an English Socialist, whose name is not made public, who was in business in Shanghai, met a Chinece medical man in Manila, Dr. Tee Han Kee, who was a Christian. The Englishman talked Socialism to the doctor one evening, and the result was that later the doctor started a Socialist paper for the Chinese of the Philippines. The paper is called the Kong Li Po, that is, Justice and Reason.—From report in The Labour Leader.

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Get in the game with the winning of the preachers and teachers—it will be profitable sport.

## THE CRY SHALL BE HEARD

By A. M. Kinney

The "cry of the children," have you heard it, O men?
Can you turn a deaf ear to their prayer?
Can you, at your ease, in your comfort and health,
Close your ears to their wails of despair?
Have your brains turned to gold? Your hearts into stone?
Does a shred of your manhood remain?
Are your luxuries squeezed from the blood of these slaves?
Are you all descendents of Cain?

Christ said, "Suffer children to come unto me."
While you in your inhuman greed
Doom them to suffering, to want and to death—
Wrongs which should make all hearts bleed.
You even deny to them God's gift to man, Hope,
Which might lessen or soften their fate;
When they enter their prison ( your sweat-shops and mill),
Hope never gets inside the gate.

After a day spent in society's whirl
And in flaunting your ill-gotten gain,
Have you never had visions appear in the night,
Ghosts of the children you've slain?
Have you never awakened with fear in your heart
At the memory of faces you've seen
In the ranks of your victims? (You call them "mill hands.")
Have you heard voices crying, "Unclean?"

When Gabriel's trumpet declares the Last Day,
And you stand before God on His throne,
You will then weep hot, bitter tears in despair;
You will then "Reap the seed you have sown."
He will ask you for these—"The gems in His crown"—
Whom you have destroyed in your lust
For this idol of gold which you worship on earth—
In your great need, as worthless as dust.

### GREEK RAILROAD MEN TIED

The right to strike will be taken from the Railway men of Greece under new Bill introduced by the Government; in the case of a stoppage of work all railway men who are pledged to military service will be called up, with the request to continue their former work at the regulation soldier's pay.

It is well known that the German railway men possess the right to combine and strike in theory only. Any propaganda which might be undertaken by the free trades unions—to which the railway men may belong only secretly—is brutally suppressed by the officials. The railway men may only belong to such societies as are approved by the Management. The Federation of German Railway Artisans is one of these societies; this society expressly renounces the right to strike and conducts its meetings under the direction of the management. In spite of this, the district representative of one of the sections was dismissed for acting somewhat too vigorously on behalf of the interests of the workers where the management was concerned.

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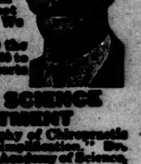
If you would find a way to make your activity count tremendously for the cause, then read about "Our Preachers and Teachers' Fund" in another column.

Become a Doctor of CHIROPRACTIC

$3,000 to $5,000 Yearly



A tremendous Opportunity for ambitious men and women to bid farewell to the time-clock, long hours, hard work, nagging boss. Make a place and name for yourself. Here's the chance for the man or woman who feel that they have peculiar fitness for the Healing Art, but have not been able to gratify their ambition. We make success possible and easy for you.

Dr. Walter, a graduate, earned $[illegible] the third month. R. W. Johnson added $[illegible] to his yearly income. Vern Sharpsteen reports $40 daily income. You can do as well.

DRUGLESS HEALING SCIENCE OF SPINAL ADJUSTMENT

Elbert Hubbard says: "The philosophy of Chiropractic is very simple and progress consists of simplification." Dr. [illegible], formerly of Tokio Academy of Science, Japan, says: "The Chiropractors have solved the problem of health and disease." Twenty three millions of people in America believe in Drugless Healing. People have learned from experience that health does not come in bottles. Every town and hamlet in the country needs a trained Doctor of Chiropractic. Be the first in your community. Get the advantage of an early start. It's a chance of a life time. Chiropractic is your opportunity. Learn of the great future for you. If You Write at Once we send Free a Book on Chiropractic by Elbert Hubbard. A book that everybody should have.

We Teach You By Mail and in Class

Start today to capitalize your spare time, no matter where you live, what your age or present occupation. Our method of training assures quick mastery. Your fees quickly pay for course. Earn while you learn.

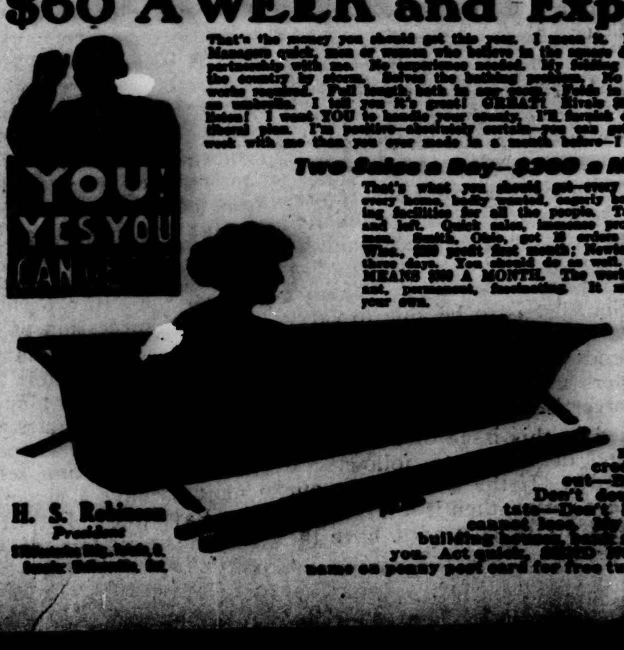
A Chiropractor Needed in Every Home.

Our simplified Home Study course with [illegible] illustrated lesson books, [illegible] charts and a spinal column makes study easy. FREE [illegible]

NATIONAL SCHOOL OF CHIROPRACTIC
Dept. [illegible] W. Madison Street, Chicago, Ill.

$60 A WEEK and Expenses

That's the money you should get this year. I mean it. I want County Sales Managers quick, men or women who believe in the square deal, who will go into partnership with me. No experience needed. My folding Bath Tub has taken the country by storm. Solves the bathing problem. No plumbing, no water works required. Full length bath in any room. Folds in small roll, handy as an umbrella. I tell you it's great! GREAT! Rivals $[illegible] bath room. Now listen! I want YOU to handle your county. I'll furnish demonstrating tub on liberal plan. I'm positive—absolutely certain—you can get bigger money in a week with me than you ever made in a month before—I KNOW IT!



Two Sales a Day—$300 a Month

That's what you should get—every month. Needed in every home, badly wanted, eagerly bought. Modern bathing facilities for all the people. Take the orders right and left. Quick sales, immense profits. Look at these men. Smith, Ohio, got 18 orders first week; [illegible], Wis., $[illegible] profit first month; Newton, California, $[illegible] in three days. You should do as well. 2 SALES A DAY MEANS $300 A MONTH. The work is very easy, pleasant, permanent, fascinating. It means a business of your own.

Demonstrating Tub Furnished

Little capital needed. I grant credit—Help you out—Back you up. Don't doubt—Don't hesitate—Don't hold back—You cannot lose. My other men are building houses, bank accounts, so can you. Act quick. SEND NO MONEY. [illegible] name on penny post card for free tub offer.

H. S. Robinson
President
[illegible] Bldg., Toledo, O.
Canada: Walkerville, Ont.

# Editorial Page

## THE THRONE IS THREATENED

British Labor is boiling with freely-expressed rage against the King and the Lords. Threats of armed dethronement are made in Parliament by Labor men, and not a word is uttered in reply. John Ward, a Labor member sitting as a Liberal, rose in his place on March 24th, and said "If you want force, my class will fight you tomorrow. If it is to be the point of the bayonet, we are ready." And the Labour Leader, organ of the British Labor Party, says in its issue of March 26:

"So long as the King was a mere dummy and idol, he was a matter of supreme indifference to us. But now that he has become something more than a figure head, we must reluctantly interest ourselves in him, and that interest, once aroused, will not terminate until hereditary Government has been entirely swept away."

The cause of this passion is the report that it was the King's influence which backed the officers of the army in their refusal to obey the orders of Government in the Ulster insurrection. The Tories, otherwise known as the aristocracy, have lost their power in the Lords. They therefore seek to use their domination in the Army to thwart the will of the Commons.

But why should the aristocracy be so bent on saving Ulster from Home Rule? Is it purely a case of religious conviction?

Ulster is the commercial, capitalist province of Ireland. The rest of it is agricultural. In agricultural Ireland the landlords are being dethroned by the Land Purchase act. In commercial Ulster the power of English capital is still supreme. Hence Capitalism in the person of the English aristocracy must retain Ulster from the agricultural peasantry.

Hence the King. Hence these threats. Hence the specter of an English Commonwealth, rising from the grave of Cromwell with the somber recollection of Charles I.

## LANFERSIEK, EDITOR; A NO. 1

Every Socialist party, member or "inquirer" should read the Party Builder. Its price is 50 cents a year, issued weekly. As edited by Walter Lanfersiek, National Executive Secretary of the Socialist Party, it is the cleanest, strongest bit of political journalism the nation has seen. Indeed, it stands unique in political history. Its purpose is to build up Socialists in their faith; furnishing them with a shield wherewith to quench the fiery darts of the wicked. It is good.

Its place of publication is at the new address of the Socialist Party, Madison and Halsted streets, Chicago.

## OUR ADVERTISERS.

Loyal readers of The Christian Socialist will be delighted, in this issue of the paper with the volume of advertising presented. The periodical is beginning to prove its merit as vehicle of publicity.

All the goods offered are, we believe clean.

But our readers are reminded that all advertising is purchased on the theory that it will pay the advertiser in the new business secured.

Advertising of today is a scientific proposition. It is not merely a scheme of publicity; it is a selling agency, and the price paid for the advertisement is but the commission going to the salesman for the goods sold. Whether The Christian Socialist is to be able to carry any considerable amount of advertising in the future will depend very largely on the response the readers make to the propositions offered by the advertisers.

The ads carried in this issue of The Christian Socialist, and in issues to follow, are largely a trial order. If the trial proves our merit as a business getter, then is a large field sure to open to us. You, comrades, have the answer.

## WHO CASTS OUT DEMONS?

When the Scribes and Pharisees, hypocrites, could no longer deny the healing powers of Jesus, they accused him of being an immoral atheist, saying "He casteth out devils by means of Beelzebub, the prince of the devils."

This was the one charge that made Jesus angry. It meant that they who professed to be children of God could not recognize the work of God when they saw it. Whereupon He turned upon them, and with a keen and biting scorn which has escaped most commentators, He demanded "If I by the finger of Beelzebub cast out demons, by whom do your sons cast them out? Therefore shall they be your judges."

For the overwhelming sarcasm of this challenge lies in the fact that the Pharisees did not, and could not, cast out devils. They claimed to be the children of God, and to possess His power; yet Palestine was filled with demoniacs; persons whom we now call "dual personalities," or "homicidal maniacs," or "criminal insane." There were no asylums for them; they roamed free in the streets. Palestine was filled also with demons of evil; of cruelty, oppression, hideous hypocrisy and greed.

"By whom," thundered Jesus, "do your sons cast them out?" And he paused for an answer. There was no answer; for the sons of the Pharisees could not cast out demons. No homicidal maniac had ever been restored to reason by their means; no devil of oppression, lust, greed, cruelty, and wrong had ever been driven from a human heart by them for all their self-righteousness.

But to cry "Beelzebub" was the only challenge they could make. They threw dust into the air to blind the people, raising a false alarm lest some, looking at what Jesus really did, should be converted.

Such is the case of Scribes and Pharisees, still hypocrites, today. Unable to deny the fearful condemnation of the present order which Socialists bring and prove; unable to challenge the truth of the scientific sociology which we present; unable to conceal the splendor of the hope which we uphold, they raise the cry "You seek to do these things by atheistic immorality. You are enemies of God and man. Your spirit is the spirit of Beelzebub."

Very well. Charles Eliot, William H. Taft, James Cardinal Gibbons, John Wesley Hill, answer; if we by the power of atheism seek to drive out devils, by whom do you propose to cast them out? We demand a reply.

What are you, and the things for which you stand, accomplishing to drive out from human habitation the evils of oppression, greed, monopoly, child labor, woman labor, industrial murder, poisoned food, commercial thievery, political corruption? By what power do your sons seek to cast them out?

Answer! in the name of God. Else shall we reply to you as Jesus did to the self-righteous hypocrites of His own day, "Behold, the publicans and the harlots go into the kingdom of heaven before you."

## A SERMON SIX MONTHS LONG

Local Gooding, Iowa, proposes a Socialist International Encampment at San Francisco during the Panama Exposition, where visiting comrades may obtain lodging cheaply and among friends. Will the San Francisco brethren tell us how they feel about this?

But while waiting to hear, we hasten to speak regarding the necessity of having a Christian Socialist open-air forum, to be run during the entire period of the Fair, where a constant succession of brethren may speak all day long and well into the balmy California night, every day while the Fair lasts. It is not too early to begin planning. Will clergy who will attend the Fair, and are willing to put themselves down as speakers, write to this office, giving the time when they will be there?

Let us have a six months' long Sermon by the Bay, whose keynote shall be "Repent ye, for the Kingdom of God is at hand upon earth."

## MORE ABOUT FORD

Much has been written about Henry Ford's plan at Detroit.

Nothing more nauseatingly idiotic has been —or can be—written on this subject, however, than the contribution of Gerald Stanley Lee to Harper's Weekly. In this issue of March 14, under the title, "Is Henry Ford an Inspired Millionaire?" Lee runs a story which for sheer contemptibility of slaverish groveling eclipses the field.

He remarks: "The people in Ford cars are not the only ones who enjoy them. They fly through the streets addressed to all of us—happy valentines about the world and about the way things are going in it. Millions of them go rolling, whispering, almost softly shouting, through the streets how he treats his public—how he treats his men. Up and down the busy streets and the quiet country roads, past the wastes and past the gardens, past the weary and the glad, they go saying, "God is in heaven; all is right with the world."

"Business is not a barren waste today, men think, as the Ford cars go. It is full of lusty and mighty men figuring out patiently, at desks, in shops, in dollars and cents the hopes and faiths of men and the plans of God."

There you have it; "figuring out in dollars and cents, the plans of God." Think it over carefully; can you beat that for blasphemy?

The Survey has a long article, showing the workmen's side of the matter; how the doubled and trebled tension of the works has made each man a machine. The Outlook has a long debate, pro and con.

The upshot of it all is, however, that Ford's plan, admirable as it may be in motive, is solving nothing. It only serves to intensify the situation, drawing the lines more keenly, throwing more men into unemployment and unemployability.

## THE PROFESSOR BLUFFED

When President Wilson appealed in person to Congress to "avert grave peril in our international relations" by the repeal of the Canal free tolls bill, some Senators coarsely remarked that the President has been euchred in Mexico, and now wanted Congress to deal him a new hand.

It is not obvious why, aside from British good bargaining sense, Great Britain should demand that her ships, which are all engaged in foreign trade, should be placed upon the same terms as United States ships engaged in coastwise trade. American foreign-bound ships pay tolls; American coastwise bound ships need not. What reason is there in President Wilson's plea? There is such a thing as so high a sense of "honor" that one becomes the butt of all the interoceanic buncombe that skilful foreign ministers can emit. The transoceanic railroads are the issue. Also the international shipping pool. Capital has no country; but it insists on patriotism in others.

## STONES, NO BREAD

An unpleasing spectacle is presented by the Socialist Party in New York City during the marches of the unemployed. By Socialist speakers the churches are reviled; Tannenbaum and the I. W. W. orators are denounced; but the party does nothing. Much blowing of trumpets and calling of meetings has resulted in much slightly warm air.

A band of women connected with the Socialist Fellowship of St. Marks in the Bouwerie seem to have been the only connection of the Reds with the situation. Churches opened their doors and took in the homeless and hungry by hundreds; they fed them with rolls and coffee week by week. But no Socialist local so much as spread newspapers on the floor of their headquarters, for the stray ones.

When the unemployed do attend Socialist meetings, they are clubbed out. Bills are drawn up, taken to Albany, and refused attention.

The Call remarks, "And the Socialist party? Here it sleeps."

### ACCUSATIONS IN PRINT.

A flood of clippings has been pouring into this office, denouncing Socialism because of its "atheism." The clippings are largely from Roman Catholic journals, though quite a number of religious denominations of various kinds are quoted also.

It is an impressive fact that practically every one of these various articles picks out the same phrases from the same authors. It looks very much as though some sort of syndicate has been supplying them to everybody who would bite.

The quotations are these. We give a brief answer to each one.

> "Thomas Kirkup, the historian of the movement, says: 'Most of the prevailing Socialism is based on the frankest and most outspoken revolutionary materialism.'"

True; so is the science of modern medicine built uncompromisingly on the rank materialism of bones and muscles, instead of on the tradition and superstitions of medieval magic.

> "Writing of Socialism, Marx says: 'The religious world is but the reflex of the real world.' 'Christianity, like all religions, is but an expression of material conditions, a direct outcome of social relations, the unsubstantial image of a world reflected in the muddy pool of human intellect.'"

Religious or any other thought would be meaningless unless expressed in language that the people understood. Our language is the result of our experience; our experience is conditioned by the way we get our living; the way we get our living is a result of our economic and social condition. Marx makes the common confusion here between "religion" and "theology," but since most so-called religious writers do the same, we can hardly blame him for that.

> "Bebel, the leading German Socialist, says: 'We aim in the domain of politics at Republicanism; in the domain of economics, at Socialism: in the domain of what is today called religion, at Atheism.'"

Bebel stated our situation precisely. In the domain of what was then called religion, he aimed at Atheism. So does any one else with the real religion of Christ in his heart, because the religion that he referred to as being "today called religion" is idolatry. The early Christians were called atheists, because they had no images—no statues of any kind—in their temples. To the Romans this was atheism, since they could not conceive of worshipping gods except through statues. When a Christian missionary goes to an idol-using tribe of savages, and begins to destroy those images, they always think he is an atheist. The religion which Bebel saw around him—all that went by the name of religion in his day—was false religion; and in its domain, anybody with the truth in his heart had to be an "atheist."

> "George D. Herron, once a Congregational minister of prominence, now a Socialist leader, wrote recently in The Advance: 'Christianity stands today for the lowest and basest in life. The Church sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalizing in its effects on common life."

George D. Herron repeated very much what Jesus remarked to the Scribes and Pharisees, when he told them that they made their proselytes "twofold more the child of hell" than themselves. The way to meet Herron's assertion is to discover whether it be true or not that Christianity—as represented by the Church—does "stand for" all that is lowest and basest in life. In order to disprove the charge, it will be necessary to show that the organized Christianity of today firmly opposes what is basest in life—namely, the worship of Mammon and self. We should like to be able to proclaim that the Church everywhere and at all times fights this; but we have investigated the situation too well. That is not saying that Christianity will always "stand for" these things.

> "The Social Democrat, the organ of the German party says editorially: "Whoever assails Christianity assails, at the same, monarchy and capitalism.'"

Whoever assails the German monarchy and the Capitalistic system assails at the same time the organized Christianity of Germany, for the simple reason that they are bound up together. The state supports the Church.

> "Robert Blatchford, in 'God and My Neighbor,' page 145: 'A religion built upon the doctrine of free will and human responsibility to God is built upon a misconception and must fall. Christianity is a fabric of impossibilities built upon a foundation of error.' He further says: 'I am working for Socialism when I attack a religion which is hindering Socialism.'"

With Blatchford's first quotation we emphatically disagree. Blatchford, however, spent most of his life fighting the Church of England, which was then and still largely is tied up with the iniquitous evils of English capitalism; hence his bitterness. Blatchford's personal bitterness against religion is not shared by most American Socialist leaders, because the causes for it are lacking.

> "Bebel in 'Woman Under Socialism,' page 343: 'The satisfaction of the sexual instinct is as much a private concern as the satisfaction of any other natural instinct. None is therefore accountable to others, and no unsolicited judge may interfere. How I shall eat, how I shall drink, how I shall sleep, how I shall clothe myself, is my private affair—exactly so my intercourse with a person of the opposite sex.'"

Bebel's book is prefaced by his statement that its philosophy and prophecies are only his own opinion. With the statement that the "satisfaction of the sexual instinct is as much a private concern as is the satisfaction of any other natural instinct" we strongly disagree. It is evident, to begin with, that this satisfaction is a social matter; there must be two persons. There may also be social consequences—children. It is quite evident that the well being of society depends on the safeguarding of the springs of life. On this point we take issue with Bebel. So do a great many other Socialists. Bebel in his preface to the book admits that this point is open to question.

For all that, we recommend that Bebel's book be read by all who desire to understand the feminist movement. It gives a scientific account of the historical subjection of womankind, without which it is impossible to understand the present. It has this great advantage over Alphonsus Liguori, that it does not take a moral degenerate to understand it.

### MEXICAN POOR WIN TORREON

General Villa captured Torreon on the night of April 2, and is moving toward Mexico city. Tampico is reported about to be abandoned. Carranza and Villa, despite rumors to the contrary, are said to be on the most cordial of terms.

### Illinois Women Oust 1,200 Saloons

One hundred and fifty-eight thousand women voted in Chicago municipal election on April 7. None of the women running for office on various tickets were elected. The most conspicuous result of their participation was the defeat of four bond issues, asked for to place in the hands of the city and county officials millions of dollars in addition to what already lay there.

Bond issues for bathing beaches and for health department improvements were approved. Bond issues for county hospital, police and fire departments and for payment of personal injury claims were defeated.

In the state of Illinois, however, twenty-nine women were successful in the election. Of these three ran for the office of town clerk, tweny-six for that of collector.

An important result of the election is that sixteen counties voted dry, putting nearly twelve hundred saloons out of business.

Seventy-three per cent of the women who registered in the city of Chicago balloted.

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### LEADER OF HOMELESS SENTENCED

On Friday, March 27, Judge Wadhams, presiding in the Court of General Sessions, New York City, sentenced Frank Tannenbaum to one year at hard labor and $500 fine, with one day additional to serve for every dollar unpaid.

Tannenbaum's crime was that of leading a gathering of hungry and homeless men to St. Alphonsus Church, New York, and asking for food and shelter.

Newspapermen who had witnessed the entry of the homeless into the church testified that there had been no disorder, no rioting, no unruly behavior. The prosecution refused to call any witnesses from among these men.

The prosecution based its main charge on the fact that Tannenbaum is a Jew, and that for him to enter a Roman Catholic church was an insult to the church.

### TANNENBAUM'S SPEECH

"There was once a person who said that society would forgive murder or arson, but that the one thing that it would not forgive was the preaching of a new gospel. That is my crime. There is no instance in the world's history where the effort of the slave class to free themselves has been considered legal. I belong to the slave class.

"I am accused of participating in an unlawful assembly. I do not know of any assembly on the part of the working people that would be lawful.

"Why is there all this nonsense about bloodshed? The capitalist class sheds more blood in one year than the workers do in five.

"I have only one thing more to say. Before I was arrested I never knew anything about the police or courts. I was ignorant of all such things. From what I have learned since I have little respect for courts or law.

"It is my last trial. If I am ever arrested again there will be no more trials. These juriors are members of your class. They are capitalists in miniature. My crime was that of a starving man who tries to steal bread."

Judge Wadhams listened attentively to Tannenbaum, and said he felt sorry for him in not having embraced the opportunities of this country.

"The jury has properly found your guilty," the judge continued. "It is not for the purpose of administering vengeance, but for the protection of society that, in the judgment of the court the extreme penalty should be imposed."

Tannenbaum is an Austrian and said he is a waiter by trade. He said his home is in a cell in the Tombs.

**THE CHRISTIAN SOCIALIST WILL GLADLY FORWARD TO THE TANNENBAUM DEFENSE COMMITTEE ANY FUNDS SENT HERE TO HELP PAY THE FINE.**

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